THE CHURCHMAN.

VOLUME XV.—No. 17. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 745.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, JUNE 28, 1845. BY JAMES A. SPARKS, 161 FULTON-ST. } TERMS—$3 00 PER ANNUM—IN ADVANCE.

For the Churchman.

Lays of the Ancient Church.

NO. VII.

The Storm on Gennesareth.*

It is the middle watch of even,
Peace o'er the earth doth reign;
But stormy clouds are in the heaven
A tempest on the main.
The waves forsake their wonted rest,
And curl their crested forms;
The strong wind sweeps the blue lake's breast,
And lifts its voice of storms.

Most mildly, o'er the flashing deep,
The dazzling lightnings play;
But still, in his unbroken sleep,
The calm Redeemer lay.
Till fiercer ocean's surges broke,
And blacker grew the sky;
And to the thrilling prayer he woke,
"Lord! save us, or we die!"

Calm, as when from the widow's son,†
He broke the bands of Death,
His sad eye scanned each trembling one—
"O ye of little Faith!"
One glance above, to where the blast
Piped 'mid the cordage shrill,
One look upon the wane he cast,
And then—"Peace! Be ye still!"
Fast from the sky the clouds passed o'er,
The conquered seas were calm;
And when the wind had reached the shore,
It scarcely stirred the palm.

Redeemer! in that trying hour,
When Earth's allurements flee,
Grant thou my fainting soul the power,
To rest itself on thee!
Should Fear's o'erwhelming surges swell,
Or Passion's tempest thrill,
Come to my help Immanuel,
And murmur "Peace! Be still. ACOLYTIS.

* St. Mark iv. 39. † St. Luke vii. 11.

From the Christian Remembrancer.

PAROCHIALIA; *or Church, School, and Parish. The Church System and Services practically considered.* By JOHN SANDFORD, M.A., *Vicar of Dunchurch, &c.* London: Longman & Co. 1845.

(*Concluded.*)

Another sadly-neglected line of parish work, already alluded to, is the preparation of sponsors, and the manner in which holy Baptism is administered. So lax have been the customs in many parishes with respect to these points, that the poor constantly consider it a hardship if they may not stand as sponsors to their own children; or, if they do not, they will bring persons of really infamous character to answer for them. We shall often find that a child will be brought to church, with its two parents offering themselves for sureties, and some one for the third whom they have met in the road as they came along, and whom they have persuaded to do a neighborly act by standing for the child, or perhaps for no higher motive than that he will have something to drink after service. What a fearful contrast this shows with the intention and order of the Church, that only communicants shall stand in the place of sponsors; and yet it is to be feared that the practice we have referred to is very common, tending, as it must, to bring the holy Sacrament itself into disrepute, and destroy the respect for it which the tendency of schools in the last century has been considerably to lessen. How much this actual evil would be remedied if attention to sponsors, and preparation of them for their office, were made a regular part of parochial work! Besides the good done in the case itself, it would, as we have said, afford opportunity for a closer intercourse with a large number of our people on matters of high and holy moment, carried on under the rule of system, and in a truly Catholic manner. The mere fact of erroneous conception, as to the office itself, makes this important. Many wholly mistake the work to which they are called. It is a very common thing to find that the surety thinks himself responsible for the sins of the child; or views the whole as a formal arrangement, without meaning or intention at all. These and many kindred errors would be cleared away by making the preparation of sponsors a parochial work.

But another important benefit arising from all these modes of carrying into effect parochial training, is the line which they tend to draw between the good and bad in a parish:—the line is marked distinctly and decidedly, and yet *indirectly.* Men are left to draw their own conclusions, and discover themselves to be what they are, from their own conviction, rather than from direct announcement of the fact. As we have said before, the more men are left to themselves the better: and, perhaps, one great benefit of a Priest's residence among his people is the fact that his life and example lead them to form certain conclusions with regard to themselves, although he may be doing nothing else towards personal intercourse with them.

By carrying out plans such as we have referred to, the distinction of character must become more and more definite. Thus, the Priest, in his frequent intercourse with the communicants of his flock, and not with others, makes a separation. Again, he repels certain men when they offer themselves for the office of sponsors, while he always accepts others—this tends still more to make the division wide; and men by degrees feel themselves cut off from all such offices, which, even the worst, have sufficient moral sense left to know and feel are the signs of goodness, and sufficient conscience, perhaps, left to approve and desire to fill. Daily service has the same effect. It tends to stir men up. When they see others going on quietly and regularly attending to a religious duty of this kind, to which the world is compelled to give way; when employments which they have looked upon as of paramount importance, are made to yield to an arrangement which they affect to despise, then the very regularity and independence of Daily service must, against their will, compel them to feel their own neglect. Its mere repetition forms a constant witness against them in the parish where they reside. By close attention to systems of this kind a strength of indirect reproof is brought to act upon the careless and lax living, which no direct reproof can equal in the effect produced.

And this reminds us of another point in the parochial life: that amount of visiting the poor at their own homes, which is plainly a duty, but which is very difficult to arrange well, so as to avoid abuse. Indiscriminate visiting, and the use of indiscriminate instruction in such visits, has been already condemned, and the remedy suggested. But there is still a high duty connected with it. The clergyman should, without doubt, be well known in the houses of his people; the sick and bed-ridden are, manifestly, the cases which most require this attention, and with these it should be in a more systematic way of duty than we generally find in use. If the Visitation Service were regularly used, it would tend to give great point and system to this branch of parochial visiting: another assistance towards regularity in this duty would be the stated administration of the Lord's Supper to those communicants who are necessarily confined to their homes. The use of the Visitation Service, the practice of administering the Holy Communion regularly to the old and infirm, the due preparation of such for it, and reading to them at other times—all these things would very much define and extend the rounds of parochial teaching, and bring it under strict system. But still, after this, a large number of persons will be left, who will not fall under these heads; for instance, those in health, whose characters are good, and of whose daily lives we are unwilling to be ignorant; of course anything like a system of instruction in the main points of religion, carried on at their houses, will involve all the harm of which we have been speaking; it will, to their eyes, become a substitute for attendance at church and other ordinances of paramount importance. This is the result, and always has been found to be so, of this mode of instruction. We need not stop to blame it. Perhaps, if any advice could be given on this point, it would be, that such visiting should be more for the purpose of seeing after their temporal estate, or giving them an opportunity of gaining advice on any point which they may need, and from which they may be cut off through any other channel. But no doubt this branch of visiting must be left, in a great degree, to the discretion of the individual minister; and must, to a certain point, be determined by circumstances, for which no general rules can be given: but in the case of men of careless, or decidedly irregular lives, the difficulty is greater.

It has been too common a practice to pay frequent visits to persons of this description, for the purpose of reproving them, and urging them to some duty. As we have shown, this must do harm; it weakens the power of conscience by saving it trouble, and by preventing its being called into practice: it makes religion an oft-told tale to an unheeding ear, and blunts the edge of truth, so as to prevent its being felt when the mind would be open to its force; it produces irreverence of feeling towards it, and leads men to imagine that holy things are at their disposal.

We are so made that the mere fact of being obliged to seek a benefit and finding it hard of access, tends to increase our respect, and gives us a higher estimation for it; and so it will be especially with the things of God and the soul. Having them placed within our reach when we are in an unfit state for them, makes us slight them. Besides this, be the *effect* what it may, it is wrong in itself. The holy things of God are deep mysteries, hidden save to the earnest seeker. It is a sin to treat them easily. We might say more on all these, but we forbear at present. We have no reason to expect God will work miracles for us, and if we will not use the means placed in our way, and conform ourselves to His moral system over men, whatever latent power there may be in the letter of Scripture, or in the grace of Ordination, we have no right to expect they will work on us so as to arouse our slothful energies and dead consciences, if we, by sinful neglect, have let them fall asleep. With such persons, the manifest course is invariably to pass them by in going our parish rounds,—to make a point systematically of visiting the well-regulated, and always passing by the doors of the bad. The doing this regularly, and on system, so that they cannot mistake the fact of our intentional omission, will do more than anything else to arouse their consciences and to make them feel rebuked. The systematic neglect will do more than the most persevering open reproof or advice: the latter they think they may repel and despise if they will; the other they know to be a marked censure indirectly given, at which every man, even the most depraved, will be stung. The fact is, they are left to judge themselves and to condemn themselves; they are not saved the trouble by its being done for them, and the energy which would be spent in throwing off a direct reproof, is now spent in feeling the indirect one. There is always a desire in every man for superiority, and one of the first feelings in many on meeting another is to get the better of him. When a man is passed by, and no opportunity given for the struggle, the mere silent neglect implies the inward consciousness of superiority in the other party—other feelings and powers are called into play. Of course, such a system as this requires much on the part of the Priest: he must himself be regular in his plan, even to the smallest minutiæ of conduct; he must keep up with the utmost exactness the merest shell of his parochial plans; he must have a particular definite scheme of operation for the very smallest point of his parochial management; he must be as strict in not visiting too much as in not doing it too little; he must visit those who less need it (and that with a carefulness of judgment which is wearisome) in order to have effect on those he does not visit; in fact, he must visit as much for the sake of those he is willing to see, as for those he will not see. The least deviation or error in judgment may be fatal in its effects: he will be obliged to make much of what seems the most trivial conversation of three minutes with any of his people: he must suit each word and sentence to individual character, disposition, and circumstance. His life and conversation will be one of constant effort of judgment and discrimination; but he is called to it, and sufficient grace is given. Nothing is trifling which a clergyman does—nothing is indifferent; every word and each action must be weighed, as they are all closely watched, and he is called to bring them all into subjection to his holy calling.

He may seem to be doing little, while, in fact, he is doing much, since the very things he does not do are of hidden yet more real effect, and are taking their part in his general scheme of operation. His omissions must be intentional, and his very silence ought to have a depth of meaning, of which only himself is conscious, and others are left to guess at. Judgment—plan—system—due observation—discrimination of character,—these are the points he should aim at rather than activity or zeal, which lie on the surface. Of course, first and foremost, personal holiness and instant prayer. No opinion must be expressed at hazard, even on minutest points. Everything said and done must form part of his Parochial system. This is not easy. What are called activity and are easier, and have more tangible, osten compensation. The one leaves men very much to work out their own inward sense of right and wrong—the other saves them trouble; the former may seem to give less to the Priest to do—but we have shown how false this is; it makes every action of consequence, and his continual presence among his people needful, to act on their minds and consciences.

Of course, this is a long subject to enter on, and we could find much to say. We want some authoritative guidance in the matter, and we have next to none. What light the Professor of Pastoral Divinity may throw on it, we have yet to see. The institution of the Professorship was evidently the desire to fill up a want which all must see exists; but whether that institution will in any considerable degree meet it, remains to be proved: we have our doubts. It wants a more thorough authoritative guidance than a Professor is able to give, half of whose life has been spent in the university, and only the remainder in the new and strange scenery of Parochial life. How is he to understand the working of human nature among our agricultural and manufacturing poor; and to dive into the depths of a science, the most intricate and difficult; from the subject-matter of which he has been cut off during the greater part of his life? There is no science so high, no subject-matter so important, as that of human nature and human character, and yet men are sent out to work on them utterly uninstructed; and to spend their whole lives in a sphere of labor without ever having discovered that they were called to that work at all. It is fearful to think that a common saying, however trite, is yet true, that the weakest in mind and general capacity are sent forth to the high and holy task we have referred to. Of course, fearful consequences are the result. The priestly office is but too often debased to the grade of the merest secularity; and the position of an agreeable companion or entering guest becomes the highest post occupied in a parish by the Priest of Christ's Holy Catholic Church, who is commissioned with the souls of Christ's redeemed, for which awful trust he must give account at a day which is near at hand. Where are the energies of the Church? Where are the powers she once exercised? Where the voice of the rulers to whom she has delegated authority? Why are her teachers unheeded? Why are not sinners still excommunicated? Why are the priests of the Church stolen from her by the world, and looked upon as the instruments of parochial secularities, instead of the channels of Holy Ordination Grace?—her Catholicity merged in her establishment? her spirituality forgotten in her temporal estate? Why are not yearning hearts satisfied, by being admitted to confession of some kind or other, and impenitent sinners made to feel that they must seek with earnest prayer and tears to hold communion with Christ's people and Christ's commissioned ministers? Why do not the ministers of the Church move through the earth, in a sphere far beyond the breath of worldliness, with an independence which must at last compel all other powers to yield; a firmness and zeal in the cause of Christ which will meet death without shrinking, and endure life without impatience? Why does not the Church approve herself the only immovable thing existing in the changeable structure of society, unchanged amid the shocks of political revolutions and national convulsions, a bar of iron running through a hill of sand,—a type and resemblance of the sameness of eternity?

From the Banner of the Cross of December 16, 1843.

Testimony of the Fathers.

It is not strange that when the primitive Church is appealed to, we hear loud murmurs and expressions of dissatisfaction on the part of dissenters; for its voice in favor of Episcopacy is so clear and distinct, that there is no possibility of *fairly* evading it. Especially do their controversial writers find themselves embarrassed when challenged to an examination of the Fathers on the subject of Church Government; and we have seen in too many painful instances, that for extrication, they will not scruple to employ the most flagrant mutilation and falsification. We had supposed that the unenviable fame acquired by Dr. Miller, of Princeton, in the use of such dishonest methods to support a weak cause, (in his "Letters on the Constitution and Order of the Christian Ministry," in all his quotations from the Fathers, particularly Ignatius, omitting the very substance of the controversy, viz., that the Apostles left the Bishops *their successors,* delivering to them their own place of government as was so ably shown several years ago, with a knowledge of the subject gained by the most extensive and laborious reading, by Dr. Cook, of Kentucky,) was not likely to be eclipsed in the present age. But he must give way to a Mr. Thomas Powell, an English preacher in the Wesleyan Society, who has recently published an Essay on Apostolical Succession, which has been lauded to the skies by dissenters of every class, and is already triumphantly republished by the Methodist Book Concern at New York, who are laboring to give it the widest circulation. In all its references to ancient authors, it proves to be a most shameless tissue of perversion and falsehood, and we are glad to find that it has been unmasked in a valuable little publication, entitled "The Weapons of Schism," by the Rev. Eward A. Stopford, a clergyman of the Church of Ireland. For our knowledge of this work we are indebted to *The Church,* the Editor of which, after reading its complete exposure of Mr. Powell's wicked misrepresentations, justly characterises the Essay as "an imposture unparalleled perhaps in the annals of literary dishonesty and political legerdemain." We have had the curiosity to examine a number of Mr. Powell's pretended quotations from the Fathers, and to compare them with those given in Dr. Miller's Letters; and so far as we went, found such a perfect coincidence, as satisfied us that he has largely "entered into" the Doctor's "labors." Our contemporary gives copious extracts from Mr. Stopford's Review, exposing no less than *eighteen absolute forgeries, nineteen studied misrepresentations,* and we know not how many other contrivances of deceit; and he well observes, that "such an attempt to despoil Episcopacy of the precious testimony of the primitive Fathers, should but confirm us in our estimation of the strength and justice of our cause; for it may reasonably be considered strong presumptive evidence of the truth of any doctrine, fact, or opinion, that falsehood must be brought to bear upon it, in order to counteract its influence, or disturb its foundations."

Our limits will not allow us to notice the manner in which Mr. Powell treats Clement of Rome, Polycarp, Justin Martyr, Tertullian, Iræneus, Origen, Cyprian, Firmilian, Athanasius, Epiphanius, &c.; or even the "judicious Hooker," and Bingham—for he has the audacity to attempt to press *them* into his service! A specimen from the Epistle of Ignatius will be sufficient to show the worth of what Methodists call "a text book, from which their future champions are to be furnished." The testimony of this eminent father, (born about the year of our Lord 28, and at a very early age acquainted with the apostles—Chrysostom informs us that "he was educated by them, always with them, and admitted not merely to their familiar discourses, but to their most private conferences"—like Polycarp, a fellow disciple of the apostle John—appointed Bishop of Antioch by those of the apostles who were still alive, A. D. 70—and martyred, A. D. 107)—the testimony of such a Father, contained in his celebrated Epistles to various churches, written upon the eve of martyrdom—has always been regarded as one of the strongest bulwarks afforded to Episcopacy by primitive times. So irresistible is it that non-Episcopalians have often been driven to the expedient of denying the genuineness of these precious remains of antiquity; though they are so valuable in other respects, that by a happy inconsistency, they have as frequently admitted their being "the real works of Ignatius," as Dr. Miller does in his "Letters on Unitarianism," though in his "Letters on the Ministry;" he says, they "are unworthy of confidence as the genuine works of the Father whose name they bear." The question of their authenticity, however, has long since been decided; and even Mr. Powell, after vainly striving to raise doubts in his readers' minds, concedes that he will "grant the Epistles to be genuine." We wish we could say the same of the quotations from them which he professes to give. But we must now hear Mr. Stopford:—

"I will now place each passage which he gives above, side by side with the same passages as they are in Wake's translation, which he says he takes his from; and then let any one judge of the truth of his assertions. He makes Presbyters as high as we can desire for our argument. This is surely enough for the most rigid Presbyterian.

Mr. Powell's Quotations.	*Passages in Ignatius.*
No. 1. The deacon 'is *subject* to the *Presbyter,* AS to the LAW of *Jesus Christ.*' (*Ep. to Magnesians.*)	'My fellow servant, Sotio, the deacon in whom I rejoice, forasmuch as he is subject unto his Bishop, as to the grace of God, and to the Presbytery as to the law of Jesus Christ.'
No. 2. 'The PRESBYTERS PRESIDE in the place of the council of the APOSTLES.' (*Epistle to Magnesians.*)	'I exhort you that ye study to do all things in a divine concord; your Bishop presiding in the place of God; your Presbyters in the place of the council of the Apostles; and your deacons, most dear to me, being entrusted with the ministry of Jesus Christ.'
No. 3. 'Be ye SUBJECT to your PRESBYTERS AS to the APOSTLES of Jesus Christ our hope.' (*Ep. to Trallians.*)	'It is, therefore, necessary that as ye do, so without your Bishop ye should do nothing; also be ye subject to your Presbyters, as to the Apostles of Jesus Christ our hope; in whom, if we walk, we shall be found in him; the deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please all.'
No. 4. 'Let all *reverence the Presbyters* AS *the sanhedrim of God,* and COLLEGE OF APOSTLES.' (*Ep. to Trallians.*)	'In like manner, let all reverence the deacons as Jesus Christ, and the Bishop as the Father, and the Presbyters as the Sanhedrim of God and college of the Apostles. WITHOUT THESE THERE IS NO CHURCH.'
No. 5. 'Being subject to your Bishop as to the command of God, *and so* LIKEWISE to the PRESBYTERY.' (*Ep. to Trallians.*)	'This is the only one fairly given, and the only one which gives no countenance to Mr. Powell's argument; for it only proves that we are to submit to the Bishop, and also to the Presbyters; and this is quite agreeable to the doctrine of the Church.
No. 6. 'See that ye follow—the Presbyters as the Apostles. (*Ep. to Smyrnæans.*)	'See that ye all follow your Bishop, as Jesus Christ (followed) the Father, and the Presbyters as the Apostles; and reverence the deacons as the command of God.'

"Such are his quotations, and then he adds, 'All the above passages are from Archbishop Wake's translation.' The fifth, I admit, is there; but it proves nothing; the third is there, so far that there are the same words in the same order; but the other half of the sentence makes the sense exactly opposite to what he wishes. This is unfair enough: but in the first, second, fourth, and sixth, the passages he gives are not there at all. It is not true to say, that a passage is in a book, unless there are the same words in the same consecutive order; here there is no such thing; words are changed, and some words, on which the whole question turns, are cut out from between others, so as to make the whole drift of the passages directly contrary to the passages as they are in Wake's translation. Hear what he wants to prove. 'Ignatius makes *Presbyters as high* as we can desire for our argument.' Those passages do, indeed, as Mr. Powell has altered them; but as they are in Ignatius, they do the exact contrary; for every one of them plainly makes the Bishop as *superior* to the Presbyter, which is the very thing that overthrows his argument."

The best and wisest men in all ages have owned the necessity of keeping the appetites and passions within proper bounds, and in a just subjection to the dominion of reason. And this is the great design of the Christian law. And yet its precepts are not carried to an unreasonable rigor and austerity. It is not designed to extinguish the passions, but to moderate them, and allows them to be gratified within the bounds of temperance and innocence. Its precepts, if reduced to practice, would both tend to the true dignity and perfection of our nature, and lay a just foundation for an inward tranquillity and satisfaction of mind, and for a true moral liberty, the noblest liberty in the world; as no slavery is to be compared to a moral servitude, which consisteth in a vassalage to the vicious appetites and passions. A life led in conformity to the Gospel precepts is the most delightful life in the world. It tendeth to improve and enlarge the social affections, to inspire an universal benevolence, to render men good and useful in every relation, and to restrain and govern those furious and malignant passions of envy, hatred, and revenge, which carry torment and bitterness in their nature. It directs us to a rational piety and devotion towards God, and tends to produce a noble and ingenuous confidence in Him, and an entire resignation to His will; and to refresh and cheer the soul with a consciousness of the divine approbation. To this add the satisfactions and joys arising from all the wonders of the divine grace and goodness, as displayed in the Gospel, from the charms of redeeming love, and the great things Christ hath done and suffered for our salvation, from the glorious promises of the new covenant, from the gracious aids and influences of the Holy Spirit, and from the ravishing and transporting prospects that are before us. A blessed resurrection and immortal life! You will be ready perhaps to charge this as enthusiasm: but I see no reason for it, except the noblest emotions of the human mind, and the exercise of our best affections upon the best and most excellent objects, must pass under that name.—*Leland.*

The Maynooth Grant.

To the Editor of the London Morning Post.

Sir,—* * * I feel most deeply and painfully the situation in which many Catholic members of the Church of England are placed at the present moment; fearful lest, on the one hand, they should seem to countenance the novelties and corruptions of the Romanists; or, on the other, should lend their aid to a party whose principles, if carried out, would destroy our Church, would dishonor our God, would deny our own responsibility as moral agents, and his justice and mercy who died for us all. The debate on Friday, the 2d of May, in the House of Commons, has thrown a good deal of light on this subject.

On that day, Mr. Plumptre, the accredited organ in Parliament of the Exeter Hall agitation, brought a charge against the teaching of the College of Maynooth on the subject of venial sins, which, no doubt, he selected as the heaviest accusation he could substantiate against that society. This charge was answered by Mr. Wyse, a Roman Catholic. He first denied its truth, and then, in return, produced quotations from Protestant, or so-called *Evangelical* authorities, which contained, in reference to the same subject, far greater perversions of Scripture doctrine than any in the teaching of Maynooth College, even if all Mr. Plumptre said of it were allowed to be true. * * *

As far as this debate goes the advantage appears to remain decidedly with the Roman Catholic. The evangelical principles which Mr. Wyse brings into notice are surely more opposed to the majesty and simplicity of God's commands than the errors of the Romanist on the subject of venial and mortal sins. For it is better to have mistaken notions of our duty than to believe that God expects from us no duty at all; it is better to have an imperfect knowledge of the good God bids us to do than to believe that when the Scriptures command us to do good works they virtually forbid them.

Mr. Colquhoun calls the opinions which Mr. Wyse has produced most extraordinary ones. If he meant that they were extraordinary opinions for a Christian to hold, he was right; but if he intended to say that they were unknown to Mr. Plumptre and his party, he must have spoken without duly weighing what he said; for, though the plain speaking of Martin Luther and Mr. Hill would not suit the temper of the present times, and therefore is not adopted, the substance of these extracts is virtually the connecting link which binds together the Low Church and the Sectarian party, and fills Exeter-hall with its motley and fanatical assemblies.

In these extracts are contained the substance of those anti-Church and anti-Christian principles which have long been disseminated in various publications with unwearied zeal and perseverance throughout the length and breadth of our land. Presbyterian adventurers have made large fortunes by the sale of such periodicals; in the millions of pages which have been printed by the Religious Tract Society there is not one in which the opinions contained in these extracts are condemned; and, to our shame be it spoken, on the list of the Christian Knowledge Society there is not one work of *recent date* in which these God-dishonoring tenets are opposed, though many have been admitted, which lend, at least, an equivocal support to such principles. How can all this end but in the destruction of every thing dear to the consistent member of the Church of England? How can all this terminate (humanly speaking) but in the suppression of the knowledge of God's truth and in the destruction of his Church within these realms? I do not stand alone, I believe, in my anxieties on this subject; at least, I have the prophetic voice of one on my side, who, while he lived, was neglected by the Church of England, but of whose doctrines and discipline he was perhaps the ablest and most consistent advocate.

Jones of Nayland thus writes:—

"Evil is not yet established by law in this country, but good and evil have been growing up together so long that they will never more be separated, unless it shall be in some small remnant of Christians. By means of predestination, falsely stated, the rights of God and his ministry are so far forgotten, that we are getting every day nearer to Babel and further from Jerusalem. In the last century this Calvinistic corruption swallowed up both Church and State, and it threatens to do so again, if it be not guarded against more than I expect it will be. It will not work directly with the same violence as before, but slowly, and by the way of sap, under the name, appearance, and intention, of good, as evil always does when most mischief is intended. We cannot wonder that it is so unmerciful now in consigning the *souls* of men to perdition, when we remember how cruelly it treated their *bodies* and *estates* formerly. God, who saved us before, cannot be expected to save us again by an equally extraordinary interposition, where the error is the same as before."

Truly, this corruption does not work "with the same violence as before, but slowly, and by the way of sap, under the name, appearance, and intention of good, as evil always does when most mischief is intended." The evangelical clergy of the Church of England, the evangelical dissenters, do not come forward and avow openly the opinions which Mr. Wyse has quoted from the works of Martin Luther and Mr. Hill, but they do their best to propagate the same principles in a more acceptable form. There is not an evangelical sermon—meagre and powerless as such productions have lately become—which does not contain in it some sentence in which the assured state of the converted is not asserted or implied; they are uniformly addressed as sons of the elect, whom no sins can ultimately injure. God's word is constantly perverted in order to establish this dogma; it is argued from Christ's parable that the wheat and the tares grow together in this world, but that the wheat cannot become tares or the tares wheat; thus, the Saviour, who willeth that none should perish, is brought before us as one who contradicts his own merciful intentions. All preparation for the awful day of judgment is set aside in the same manner. God has told us that every man shall be judged according to his works, that they who have done good shall go into life everlasting; they who have done evil into everlasting fire. This description, which leads the sinner, from the fear of God, to depart from evil, and the penitent to be instant in prayer, and persevering in doing God's will, that at the last he may be for ever where he is, and behold his glory. This effect, which the Son of God plainly intended that this description of that awful day should have on the converted soul, is done away with at once by declaring that the sheep will be on his right hand, and the goats on his left; that the goats have never been sheep, nor the sheep goats: that they are not to be separated on that day, but were marked out for happiness or misery distinctively, from the beginning of the world. Such is the creed of those who call themselves Bible Christians; into such fatal errors are those led, by a judicial blindness, who have proudly trusted to their own judgment, and renounced the authority of the Catholic Church, as an interpreter of holy writ. Nor are the opinions contained in the extracts selected by Mr. Wyse barren dogmas only. If we follow Mr. Plumptre from the House of Commons, we shall find him next, at Exeter-hall, as an advocate for the Bible Society, cheered and assisted by those who have acted on the principle, I trust unconsciously, that damning sins are only spots in God's children. By the violent opposition of a party professing such principles, what a ground of advantage is given to the Roman Catholic Church! In France, at this moment, it is opposed by an infidel university, desiring to monopolise the education of the people, and to teach them to deny the Lord who bought them: in England it does not meet in fair collision a church more pure and equally apostolic, but is slandered and abused by a combination of various sects, whom a common faith teaches to deny that we should be deterred from evil by the fear of future punishments, or excited to good by the hope of future rewards, who acknowledge a God indeed, but a God deprived of his attributes of justice and of mercy. In all such conflicts, where is the disciple of Him who willeth not the death of a sinner who does not sympathise with the *Roman Catholics rather than with their opponents?*

I shall go, perhaps, a little out of my way to notice one lamentable effect of the progress of such principles, and the countenance which is given to them in high places, which we cannot too deeply deplore; it is this, that they tend to drive many holy and self-denying members from the pale of our Church. Their secession, indeed, has appeared hitherto rather a cause of exultation than of sorrow to those who have spoken on the subject; they have been told that if they do not like the Church of England they are not under the necessity of remaining in it—that they may exercise their Christian liberty by entering the Church of Rome. Many have taken this advice, and many more, among whom are pious men whom the Church of England can ill spare, are, I fear, on the point of quitting us: for my own part, however false principles may flourish, or the truth be discouraged within her precincts, I would never leave that branch of the Catholic and Apostolic Church in which I was baptized, to enter another, so beset by novelties and corruptions as that of Rome. I could never submit to her worship of the Virgin, to her denial of the cup to the laity, to her sale of indulgences, to her patronage of false miracles; to her compulsory celibacy of the clergy; to her acknowledgment of the Pope's infallibility, and to many other novelties with which she has overlaid the primitive doctrine and discipline of the Catholic Church before her division into East and West. I mean to live and die in that branch of the Church in which God has cast my lot. But in proportion to my affection towards her is the grief that I feel when any conscientiously separate themselves from her communion. I cannot sympathise in the slightest degree with those who think we are well rid of such assistants. I feel deeply their loss, and I believe that the Church of England will feel it. Were those who treat thus lightly their departure men who had embraced voluntary poverty, and given up all things in the cause of Christ, did such men say to others, "If you will not submit to our godly and self-denying discipline, it is open to you to enter another Christian communion, where so much abstinence and self-denial will not be required," I could understand the Christian feeling and charitable spirit of the advice; but when it comes from those who abound in this world's goods, who are in the enjoyment of what are called, by a sad perversion of terms, the good things of the Church—when the advice comes from such a quarter, it appears to me to take more of a temporal than of a spiritual character; it appears to me to resemble too much in spirit the toast which was generally given at the feasts of those ancient corporations, who have long since paid the penalty of their selfish and exclusive proceedings—"Here is England for ever, and those who do not like it let them leave it." But to return more immediately to the point in question—to the propriety or impropriety of the Maynooth grant. I was one of those who never would have granted the claims of the Romanists to political power. I did not conceal my opinion on this point; I asserted it in opposition to those whom I most regarded, when many who now place themselves at the head of the Protestant movement, voted for granting that power; not only voted but spoke for it, and not only spoke for it, but treated those who opposed them as bigots, as illiberal men in principle, or ill-informed as to the tendency of the measure in question. But now these men would treat the proposed grant as a question of principle, which it has ceased to be, for the smaller grant conceded the principle. Nor can I see any objection to making a fixed instead of annual grant; it seems to me only to be bestowing the gift more graciously, and in a

manner more pleasing to those who receive it. The alteration involves the concession of no principle which was not conceded before. The only real point at issue with regard to those who generally speak so violently at public meetings is this, whether they shall pay individually about one-fifth or about one-half of a farthing (in other words, whether 9,000*l.* or 26,000*l.* shall be granted) to the College of Maynooth. Now, as I know that the last mentioned grant is proposed as a means of giving a better education to the priesthood of Ireland, who will exercise, either for good or evil a paramount influence over six millions of our fellow-subjects, I cannot consider the intended increase uncalled for or extravagant.

I remain, yours truly,

W. B. Barter.

Burghclere, May 16, 1845.

Communications.

For the Churchman.

Condescension.

"At a meeting of the Philadelphia Bible Society, in the First Presbyterian meeting-house, on the 27th ult, Dr. Tyng made a speech, in which he alluded in flattering terms to the Bishop elect of Pennsylvania. He was followed by Dr. Parker, of the Clinton street meeting-house, who graciously said, 'He would take it upon himself to say, on behalf of his Presbyterian brethren, that they will receive the new Bishop as a brother beloved; that *being ourselves Bishops*, we shall place Bishop Potter on the same high position which we ourselves occupy, and *acknowledge him as in every way officially our equal.*' "—*Banner of the Cross.*

Here, Mr. Editor, we have an illustration of the arrogance and management of dissenters, and the folly and sacrifice of principle in attempting to unite with them in any benevolent enterprise. Their ways are not as our ways; and their thoughts are not as our thoughts, even as their doctrines are not as our doctrines. How then is it possible for us to assimilate with them? How can we who differ so essentially from them in many particulars, agree to work with—I should rather say *under*—them in promoting, as they are called, *the great religious objects of the day?* Does Scripture allow us to consider any object religious which is unconnnected with the Church? And do Scripture and history, and our ecclesiastical standards, allow us to recognise any society as a part of the Church which has not the ministry in a regular succession from the Apostles? Do we not, then, every time we unite with these brethren of opposing systems and sectarian names and spirit, violate principle? And *is not every violation of principle sin?*

Look only at the expediency of the amalgamating theory—the liberal theory—the great platform, as some delight to call it, of Christian charity. Let the instance before us lend its aid in our examination. I have said it illustrates the arrogance of those to please and meet whom we descend from the lofty ground of Catholic principle and truth. It shows what a multitude of other instances also prove, that they look upon us as the obliged party. It is a favor to us to receive as an equal in office with the humblest of their ministers, one who when he appears among them, if he ever does, (and Heaven grant he never may,) is there invested not only with great personal virtues, distinguished learning, and exalted talents, but also with the dignity which all Christendom until the last three centuries, considered to be nothing less than the apostleship, and which places its possessor, in his proper fold, immensely above the best and most honored Presbyter who, by conforming to Divine appointment and sacred usage, has an unquestioned right to his ministerial rank and influence. And why is this a favor? Simply because it is an acknowledgment that we, or rather *the truckling individual* is *evangelical!* He is not so near the Church of Rome but that he may be acknowledged a true minister of Christ. Being occasionally among themselves, and using a few of their caballistic words, he is deemed sufficiently removed from "the mother of abominations" (one of their pet forms of expressing a favorite opinion) to justify them in allowing his administration of the Holy Sacrament of Baptism to be lawful!

The instance before us illustrates the management of the "dear brethren of other denominations." They get our learned doctors and, in a few cases, our very Bishops on the platforms sacred (if such things can be sacred at all) to parity; and there, though nothing be said directly to that effect, they make a declaration to an admiring world that they and their brethren of the "Episcopal persuasion" agree in a mutual recognition of their respective commissions. For how could words more completely convey such an impression than their meeting there on common ground and occupying together the place appointed for "the ministers?" But the sectarian associates of the few Churchmen who are thus beguiled are generally not satisfied with the silent concession they thus obtain, and the noiseless though extensive inculcation of the error they love. No, no. They must have words. They will have positive assertion. And if they cannot get some good natured, popularity-loving "Episcopalian" to say "we are altogether the great Christian household, the holy Church of God, and it does not matter what denomination we belong to provided we are sincere," they manage to say it themselves, and get the "Episcopalians" to sanction it by their presence and their silence. Thus it was Dr. Parker made only a somewhat bold use of their ordinary method when he ridiculed the doctrine that the order of Bishops is a superior order of the ministry. Dr. Tyng had not said just what his pious brethren (who would not be Jesuits for the world) would have been glad to have had him say; Dr. Parker therefore very kindly steps forward and says it for him. The effect is none the worse that the grave doctor's words are followed by a laugh, in which the "Episcopal brethren" heartily join. The management would hardly have been successful if the result had not been to render the distinguishing claim of Churchmen so very ridiculous that such of them as were present seemed compelled themselves to unite in the merriment at its expense.

We cannot censure Dr. Tyng for not rising to rebuke his wily coadjutor and fellow-compromiser of truth for a noble cause, because any thing distinctive, any thing sectarian, as they say, is excluded from such occasions of brotherly concessions. He would have violated the spirit of the institution to whose benefit the meeting was sacred, if he repelled any attack upon the Church to whose service *the whole* of his life had been consecrated, and whose interests he is bound to defend. It is true it might have been alleged by way of justification for such a reply, that the violation of the principle (?) of the occasion began on the other side. But then there would have been great difficulty in satisfying the *impartial* assembly to whom the remarks were addressed that this was precisely so. The management was so complete that an audience, composed for the most part of sectarians, could hardly discern how exception could rightly be taken to Dr. Parker's little speech. "It was only a little pleasantry, and what good Christian man could take offence at such a nice, harmless, pious joke!" If a response to Dr. P. was to be ventured it must be done in a way like his own. Unless it were by management it was entirely inadmissable. But as Dr. T. probably felt himself no equal to Dr. P. at the use of that weapon, he remained silent. "Discretion is the better part of valor." The recollection of this well-worn maxim might have had its effect even though the learned doctor had felt himself impelled by his stout Churchmanship to make a straight-forward and serious reply. For what was the lesson read to all good Churchmen by a certain famous New England dinner? Was it not that occasions on which kind hearted and sympathizing men meet together without distinction of sect or party, are sacred to only sectarian views and anti-Church feelings? It was, therefore, wise for Dr. Tyng to wave his plea. The rights of the occasion were entirely with his witty sectarian brother. If he had attempted a reply, it would have been before both judges and jurors most bitterly prejudiced against his cause, and it would have been, besides, a most impolite and unchristian intrusion, an arrogant assumption of a privilege that meetings composed of the benevolent of "all denominations," are never conceded to Churchmen.

When, Mr. Editor, shall we *all* learn that if there be any who should "study to be quiet and *mind their own business,*" they are the members of the Protestant Episcopal Church? When shall good and zealous men—men set for the instruction of others, and to teach as much by their example as by their precepts, learn to stick fast by immutable truth, and leave ephemeral expedients and temporising expediency to those whose ecclesiastical systems are so far removed from principle as to have no divine foundation, and to be ever at war with "the Church of the living God?"

Unus.

For the Churchman.

Tracts for the Seasons.

NO. XXIII.

It is among the privileges and duties of the regenerated man to look at all events through the *spiritual* medium afforded by the Gospel. When admitted by baptism into the fellowship of Christ's religion, and thus received as God's own child by adoption, and incorporated into His holy Church, he is born into a state and character, and into the enjoyment of influences and blessings, which by nature he cannot have. Henceforth the world, its changes and circumstances, all that relates to it, and his connection with it, and interest in it, have reference to him *as he is Christ's;* and it is his duty, as it is his high and holy privilege, to endeavor, by the covenanted grace of the Holy Ghost, to have them blessed and overruled as instruments and agencies for the increase and benefit of God's Church, its usefulness in the world, and the spiritual and eternal good of himself and all the people of God.

On these principles of the Gospel, and humbly supplicating for his readers and himself the hallowed influences of their true spirit, the writer would devote the present tract to a few reflections connected with the approaching *national commemoration of our civil independence.*

When we consider the circumstances under which we became an independent people; how we were compelled, after various efforts to connect fidelity in the humble and more dependent station in which we were placed, with duty to ourselves, and regard for those great principles of right and justice which lie at the foundation of the true service of our Maker, to oppose our scattered and undisciplined force to the mighty and well-ordered energies of the most powerful of the nations of the earth; how we labored under the appalling disadvantage of seriously differing among ourselves on the merits of the great question at issue, with a difference the more embarrassing and distressing because coming in conflict with the ties of parent and child, of the fraternal relation, of personal friendship, and of the cherished kindnesses of neighborhood; and how long, hard, and dubious was the struggle through which we were preserved, and which was ultimately crowned with success; when we consider how this glorious issue was guarded from the extreme, alike disgraceful and destructive, to which human imperfection and waywardness so often hurry the advocates and abetters of relief from oppression and injustice, and the reform of abuses; and when we look, as evidence of what we have escaped, to the national, social, and individual degradation and misery which elsewhere followed in the train of ultra and vicious revolution;—when we think of these things, we must surely be wanting in the simplest of those principles on which the teaching of God's revelation finds a ready assent in the reason and moral sense which He has imparted to us, if we do not recognize therein a manifestation of a powerful, wise, and overruling Providence. Surely it may be said of us, as of Israel of old, when the Lord did great things for them, "They got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them." And who can trace our history as an independent people, our national progress, our national welfare, our comforts and enjoyments, and all that has contributed to these in our soil, our fruitful seasons, our public health and tranquillity, our almost illimitable physical sources of wealth and comfort in nature's perpetually increased developments in every department of the wonderful workings of her God, our intellectual and moral advantages and improvements, and especially that greatest of blessings, the establishing among us of the Church of the living God, the pillar and ground of that truth which is unto salvation, the mystical body of Christ, through which it is appointed that men have saving fellowship with Him and with the Father, and thus partake of the sanctifying influences of the Holy Ghost—who can look at these great things which the Lord hath done for us, and not feel that He has indeed *continued* to be gracious, and be penetrated with an awful sense of the immense weight of obligation under which we are thus laid?

These marvellous things have not been done merely for the creatures of a day. They have not had their end in the comfort and happiness of the multitudes who have passed through their enjoyment to the termination of their mortal career. The just wrath of God for the abuse of them on the multitudes who have felt the sting of this in the recompense of their sin and folly here, or been called to its hopeless doom hereafter, has not yet had its full and righteous sway. With Him with whom a thousand years are but as one day, the full *reckoning* with a people is often not till "*after a long time.*" Therefore we cannot tell what to this people shall be the issue of the talents entrusted to them, their use, their neglect, or their abuse. The time past, whatever may have been its blessings, is no sure index of what may be the ultimate retributive designs towards our nation of its High and Mighty Ruler.

We are not to take for granted that present blessings are sure tokens of God's lasting or ultimate favor to our land. They may be so received as to be mournfully conducive to the very reverse. The questions should go home to every conscience, Have they been so received? Are they *now* so received? *Am I* so receiving them? What has the nation rendered to the Lord for all the blessings which He hath done unto it? What have we done, as individuals, to secure that national character and conduct which will speak a people's gratitude?

The character of a nation is formed by that of the individuals who compose it. Individual duty, therefore, makes up a nation's duty, and therefore its standing with that God whose smile is favor, and whose frown destruction. And duty is made such by moral considerations. It is not feeling or interest or enjoyment that makes a thing a duty, nor is it its *consequences.* Duty is such because of its accordance with that moral obligation which binds us to adherence to the law of right. The seat of this law is the bosom of God. His revelation of the holy will and perfect counsels there operating, is the only criterion by which we can know the law of right. It is only as taught of Him, that we can know our duty. It is only in that connection with Him, as His disciples and followers, which He has established for us in His holy Church, and on the principles and with the views and affections, which the Gospel supplies to the members of that Church, that we can discharge our duty in any of our relations in life, as is required of those whose primary obligation is to the relation which knits them in communion and fellowship with that family in heaven and earth which is named after the name of Christ.

As all our duties are thus binding upon us in our capacity as Christians, or members of the Church of Christ, it is as such that we are to maintain all subordinate relations, and be faithful to their requirements. It is *thus* that we are to receive and act upon the great principles of responsibility to God, of dependence upon Him for all good, and of the duty of faithfully applying to the religious and moral obedience which He has been pleased to constitute the condition of enjoying His favor. The best and most faithful members of the Church, then, are the truest and best citizens of the commonwealth. Like the ten righteous men for whom the Lord promised that He would spare the wicked cities of the plain, they may be considered as, through Christ, in whom their faith is the living principle of their piety, and the medium of their acceptance with the Father, a kind of redeeming element in consideration of which God still spares a guilty nation, and still waits to see if it will know the things which belong to its peace. But His Spirit will not always strive with man. His wakened wrath will not always slowly move. And in proportion to a nation's blessings, and consequent obligations, should be the heartfelt seriousness with which its people *consider their ways.*

What doth the Lord require of us that we may please Him, and be allowed to hope for His favor and loving kindness?

At the foundation of all our duty, as furnishing the true principles and spirit whence it should spring, and on which it should be discharged, is *evangelical faith*, enlisting the understanding, the will, and the affections, in the gospel system of grace, mercy, and truth. This, fully admitting as a doctrine, and deeply and personally feeling as a fact, the depravity and guilt of man; seeing the only remedy in the sacrifice of the death of Christ, His perfect and meekly receiving the revelation of the divine will that the remedy be sought and enjoyed through means and conditions,—draws the Christian to Christ as his only refuge and source of hope; leads to an humble and docile reception of all that is revealed of His nature, character, offices, and acts; and engages him in devout and constant application to all that God requires him to believe and to do, that he may be sanctified by the Holy Ghost, enjoy the favor and approbation of his Heavenly Father, and be saved through Christ forever.

Living that life which is "by the faith of the Son of God," the Christian maintains devout union with the Holy Catholic Church, by due participation in its worship and ordinances, especially those holy mysteries in which it is to show the Lord's death, and extend to the faithful the life-giving communion of His body and blood; by humble recourse to the ministrations and instructions of its priesthood; by devout submission to its authority; by godly use of that guidance in the ways of piety and virtue which it affords in its holy days and seasons; and by doing what in him lies to preserve its unity and purity, promote its influence and prosperity, and extend its borders. Striving so to live in the world as to live above it, he consecrates a fitting portion of his time to the private duties of devotion, self-examination, and holy reading and meditation, with due observance of abstinence, mortification, and fasting. In the measure of these exercises he is careful to repel the bias under which worldliness, selfishness, slothfulness, and other propensities of the carnal mind, would bring his judgment, and the control they would exercise over his heart. Through the grace of God, diligently sought, and carefully applied, he engages in the constant and consistent endeavor to make an humble manifestation of the spiritual life thus sought to be cherished, by letting his light so shine before men that they may see his good works in those active duties and passive virtues of the man and Christian, whereby he sustains integrity and purity of personal character; justice, kindness, benevolence, and fidelity in every relative and social obligation; meekness, benignity, and a forbearing and forgiving temper, in his whole deportment; and a study to be quiet and mind his own business, and faithfully, contentedly, and cheerfully to do his duty in that state of life unto which it has pleased God to call him.

In these particulars of the measure of Gospel fidelity, every man will find the rule by which he is to be governed, if he would do what God requires to be done in order to the enjoyment of His approbation, favor, and blessing.

To say that without these national safety and prosperity cannot be enjoyed, is to say what none but an atheist will deny, and what every true Christian will constantly bear in mind as a monition, a guide, and an encouragement to duty. The best and most effectual service which he can render to his country is faithfully contributing, in his own character and life, to its appearing before God in such wise as to warrant scripture-hope that He will bestow upon it His loving kindness and tender mercy, to give it strength, stability, and welfare; and not turn towards it that wrathful look which speaks the just determination "to root out, and to pull down, and to destroy, and to throw down." Without attention to these most important ingredients of the duty of the good man and the good citizen, neither the learned legislator, nor the wise judge, nor the vigilant executive, nor the eloquent orator, can render that service to his country which is required by the principles and obligations of sound and enlightened patriotism, and will commend it to the favorable action of the only power whence flows security for civil prosperity and welfare; and which, not thus humbly sought—however long the delay, or however events may seem fraught with other indications—*will*, if there is truth in God's word, be manifested in tremendous displays of "the furiousness of His wrath, anger, displeasure, and trouble." It is only as a faithful member of the Church, that a man can be truest to his obligations as a citizen, in whatever degree, or whatever class, the momentous trusts of that station may be reposed in him.

This is especially true in reference to the great principles of religious and moral obligation and responsibility which are included in the Gospel covenant, and indicate the rule and measure of *personal* and *social* duty required of all who would maintain genuine fidelity and integrity as reasonable and moral beings. It also applies to the agency which every Christian is bound to sustain in *diffusing around him*, and *extending as widely as he may*, the blessings of the Gospel and its Church.

The portion of that Church which its Divine Head has planted in this land affords its members abundant opportunity to discharge their duty, in this line, to Him, to it, and to their country.

Christian Education is an important means to this end. It requires but little observation of an enlightened mind, and especially a mind thoroughly imbued with the principles and affections of the Gospel, to bring conviction that every system of education which excludes a training in the truths and requirements of that religion, definitively, which God has revealed, must *fail* in fitting its subjects for fidelity and usefulness as moral beings, having duties required of them, and solemn obligations laid upon them, by their Maker. Secular politics may object to this; infidel liberality may scout it; sectarian jealousy may be afraid of it; plausible philosophy may enlist against it the vain conceits of the puffed up carnal mind; but the *wisdom of God* is better. He knoweth what is in man. In the gracious exercise of this knowledge, He has given *the Gospel* as man's best and only true guide to the virtuous improvement of his *mind*, as well as his heart and soul. The Church alone is competent, as it is divinely appointed and commissioned, to take charge of that training which is to fit an intellectual, moral, and spiritual being for true fidelity, usefulness, and honor in every civil and social relation. They, then, who, as Christians, own responsibility to God, acknowledge Him as their Sovereign, and would render the best service to their country, are bound to strengthen the hands, enlarge the operations, and increase the facilities of the Church, in this vitally important department of her trust and duty. The catechetical services of her pastors are agencies herein which ought, with all diligence and fidelity, to be extended and received. Sunday and parochial schools should be sustained and encouaaged; and an enlightened and cordial preference be given to those Seminaries of every grade which combine with human learning that *care of the soul* whereby the Church would rescue such learning from the tendency given to it by the fallen and corrupt propensities of man to that vicious pride of intellect which brings in the degrading, demoralizing, and destructive sway of infidelity. The mind of the learner should be kept under a perpetual sense of the necessity of divine influence, and of its interest in that covenant connection with the Holy Ghost the Sanctifier, which is its only security against being drawn into sin, shame, and ruin, proportioned to the intellectual culture which has been abused, and perverted

In especial connection with this point is the duty of giving ample aid and efficiency to the Church in her provisions for the training of a learned, orthodox, pious, and devoted clergy; and with this again, the bounden obligation of all who would truly serve their God, benefit society and their country, do good to their fellow men, and deliver their own souls in the Great Day of final account, to contribute as largely as Providence allows them, to securing and extending the inestimable blessings of ministerial services, both in parochial spheres, and those more enlarged of missionary labors; giving all diligence themselves to that faithful waiting on the devotions and instructions of the sanctuary and the altar which is so essential to their own holiness and virtue, which will diffuse around them the benefits of a good example, and which, according to the precious promises of God's covenant in Christ, may be humbly hoped to be a means of His favor and blessing on the community and the country.

Far and wide too should be extended the means of religious and moral improvement, which, by God's blessing, may be expected on the Church's agency in the distribution of the Holy Bible, the Catholic Liturgy, and duly approved religious books and tracts.

An humble effort has now been made to show, in a plain and brief way, how we may best promote those interests which lie at the foundation of the security, peace, and prosperity of our country. Mere professions of patriotic principle and feeling are but as sounding brass or a tinkling cymbal. The truly good citizen, and real friend of his country, is he who fears God; reverences and obeys the civil authority; performs faithfully, contentedly, and uprightly, the duties of the state in life to which it has pleased God to call him; sets an example of fidelity to his various religious and moral obligations; and does what in him lies to promote the religious, moral, and intellectual improvement of his fellow men. Such citizens, illustrating this truly Christian character as individuals, as members of the community, and in any public station or official trust that they may fill, are a country's only real security. With the character to which they contribute, she may humbly hope that wisdom, guidance, and power from God will be her defence and stability, and connected with the benign ordering of the operations and dispensations of His Providence, ensure her onward course of prosperity and welfare.

To the true Christian, who gives its proper paramount consideration to that view of his state and character which is presented by his being *Christ's*, and having his *citizenship in heaven*, an immense, and an immensely grand, solemn, and comprehensive field of practical meditation is opened by the inquiry which his faith cannot but suggest, into the wise and good designs of God, touching the interests and welfare of mankind at large, and of His Holy Catholic Church, probably had in view in the wonderful dispensations whereby He called this nation into being, has done so much for it, and given it such exhaustless means and facilities of doing and bestowing good. The present limits will not admit of enlargement herein. Let the subject sink deeply into every Christian heart, be the frequent theme of humble faithful prayer for divine illumination, guidance, and aid, and be especially adopted as one not only to be seriously thought of; but to the extent of ability and opportunity which God may give, to be faithfully and energetically acted on.

Truly thankful would the writer be, if thoughts like these were allowed to govern in all our manifestations of joy on the approaching national anniversary. The joy is right and proper. As in holy, so in secular things, stated commemorations are as suitable and useful as they are natural. Let them be such, however, as become intelligent, moral, immortal, and responsible beings. These should carry their religion every where, and into all occasions. Worldly business, pleasure, and enjoyment are far from being necessarily wrong in themselves. Thankful participation in them may be an offering of gratitude with which our Heavenly Father will be well pleased. In order to this, however, and in order to their innocence, and freedom from imminent hazard to our souls, they must be kept strictly within the limits of the morality and spirituality of the divine law, and such as a scripturally enlightened and directed conscience can reasonably regard as befitting *a member of Christ, a child of God, and an inheritor of the kingdom of heaven.*

B. T. O.

The Churchman.

New York: Saturday, June 28, 1845.

We beg to call attention to Mr. Barter's letter on the Maynooth grant, which will be found on our first page. The ominous headings of articles in late English journals, such as "The Present Crisis," "Rumored Secessions to Rome," &c. are indications that by many who heretofore have given no heed to the idle rumors afloat some apprehension is now at length felt. How far these apprehensions are well founded time alone will show. The rumors, by the way, come in the usual shape that the example would be set by one or two of eminence, and followed quite extensively by those who look up to them as guides and dear friends; but in the case of him to whom their eyes would be naturally turned, an explicit contradiction having been published, we are inclined to think that the willingness of these devoted men to abide and endure suffering, has been by no means taken into account.

Still as it is true that they have suffered, and if they abide where they are, will have to suffer yet more, we are free to confess that we shall hardly be surprised at any step they may take. We shall be grieved indeed for their sakes, and for our own, that we may no longer be in communion with such men. We wish that they were of another mind, that like Mr. Barter they could resolve to live and die in the communion of the Church where God has placed them. But when we consider the harsh treatment they have received, the interference their liberty of thought has met with, the manner in which their best services and most generous offers have been slighted, the toleration and encouragement given to all degrees of heresy and schism while their aspirations after Catholic truth are visited on them as deadly sins, and the violence of the Evangelical party as bitter in persecuting hate as its tenets are anti-Christian, we own that we cannot feel surprised if many are driven to take a step which some at least we feel sure will regret. Still we are far from thinking that all the evils they may find around them where they are, at all excuse secession; were matters much worse, it would be wrong. This however is not the question; we are speaking of what actually is, or at least is supposed to be, and at the present juncture we cannot deny that in the English Church causes exist which must produce a feeling of dissatisfaction in the hearts of those who wish her well. Not existing necessarily; far from it: all that is needed is prompt and impartial justice on the part of those in authority, and no doubt exists in our mind that all vague feelings of wrong and doubt will be resolved into the more Christian temper of attachment to his Church which every Catholic should cherish.

From English papers by the Caledonia we extract the items of most interest.

The Maynooth grant had passed the Commons by a majority of 133. An analysis of the division shows a curious result, viz., that the Premier has been sustained in this measure, with which he was to stand or fall, by Whig votes, his own party giving a majority of two against him, and his opponents supporting him by a vote of five to one. Well may Mr. D'Israeli call the Conservatives "Tory men with Whig measures" and "an organized hypocrisy," and well does it behoove the English Church to bear in mind the Scripture, "put not your trust in any child of man."

In regard to another Anti-Church measure of the *Conservative* minister, we find the following strange paragraph in an English paper. Perhaps the *influence* of the "noble earl," and the powerful peers who side with him (among whom are the leading dukes in the agricultural districts) will furnish a more intelligible explanation of this unaccountable deference to the Church, if indeed it be true.

It is confidently stated that the Government, in deference to the almost unanimous expression of Churchmen and laity throughout the kingdom, have resolved to abandon their opposition to the salutary measure introduced by the Earl of Powis, for continuing and maintaining unimpaired the bishoprics of St. Asaph and Bangor. These ancient bishoprics will be, therefore, preserved, a result for which the country is materially indebted to the exertions of the noble and patriotic earl.—*Bristol Journal.*

It is quite wearisome to contradict all the false statements concerning Mr. Newman and his friends which itching ears and gossiping tongues continue to spread both here and abroad; but we give the following under the impression that one or two papers will find use for it.

To the Editor of the Church and State Gazette.

Sir,—A paragraph in your paper respecting the conversion of Mr. Newman to Rome has just caught my eye. I beg leave, on Mr. Newman's part, to give this an *unequivocal denial*, having heard from that man of God only a few days ago on the subject.

A Clergyman.

Saturday in Ember-week, after Feast of Pentecost, 1845.

A secession has taken place from the Camden Society of the heads of several colleges and some professors and tutors; men who, however eminent in their way, are not the most apt to further the designs of a purely architectural association. Not content with this they are at the pains to solicit by circular letters other members to follow them, and one or two of the replies which they have received, we hope to make room for, as curious instances of what is generally known as "catching a Tartar." The great influence (for good as well as evil) of voluntary associations is well shown by the importance attached to "the Camden's" movements, and the room among us for some of the knowledge which it has been instrumental in spreading, is felt by the American correspondent of the Church Chronicle in the following extract from his letter, dated April 30:

One of the favorable signs in our Church is the great improvement which has within a few years taken place in Church architecture. Formerly, our churches were at best chiefly Grecian temples. If a Gothic structure were attempted, it was sure to be spoiled by the intermingling of something from the Greek or Roman orders. Lately some very pure specimens of Gothic have been completed; others are now in progress. One has just been commenced in the city of Providence which is to be the parish church of the Bishop of Rhode Island. Trinity Church in New York, however, is by far the most perfect specimen which we have among all our churches. We have yet nothing which corresponds to the English chancel. A small portion of the end of the nave is usually railed off for a chancel; sometimes a very diminutive recess is formed for this purpose by walls extending chancel-wise a short distance. So too, until recently, a clerestory was unknown among us. The first adopted was that of Trinity, New York, begun five years ago—and perhaps half-a-dozen may now be found completed or in progress. The impulse in the right direction in church architecture no doubt has its origin in a growing appreciation of Catholic truths and associations; but the immediate agent in developing it is Mr. Upjohn, the architect of Trinity, New York, and of most of the other churches to which I have alluded. Of course the greatest obstacle in the way of this improvement is the alleged want of funds. This, with national prejudices in favor of utilitarianism, will prevent for a long period the development among us of the cruciform church; its nave and aisles, its transepts and long receding chancel, its lofty clerestory and vaulted roof, its imposing western front, its rich and gorgeous chancel window.

The Journal of the Sixty-first Convention of the Protestant Episcopal Church in Pennsylvania, is quite a bulky pamphlet of 124 pages, 8vo. The actual proceedings of the Convention are of course well known, consisting of little more than the election of a Bishop. The Journal however is valuable, as it gives an idea of the state of the diocese, although that usually interesting feature, a Bishop's address, is not here to be expected. But from the parochial reports one may gather much that is cheering of the steady advance of the Church, and the blessings attendant on an unwavering use of the means she has enjoined. We venture to give one report as an instance of what *can* be done towards carrying out fully the requisitions of the Prayer Book, and as proof that of frequent prayer much almsgiving is a constant attendant.

Report of the Rev. W. H. Odenheimer, Rector of St. Peter's Church, Philadelphia.

Congregation, families, 200; baptisms, adults, 13; infants, 53: total, 66; communicants, added 16; died or removed, 6; present number, 329; marriages, 18; burials, 12; public services, on Sundays, 108; on holy days, 94; on other days, 586; total, 788; the Holy Communion celebrated, 16 times; children catechized, monthly; Sunday schools, male, 1; teachers, 10; pupils, 92; female, 1; teachers, 30; pupils, 146; infant school, 1; teachers, 7; pupils, 91; Bible class, 1; teachers, 1; pupils, 14; catechetical class, 1; teacher 1; pupils, 15; day school, 1; teachers, 2; pupils, 112; adult school, 1; teachers, 12; pupils, 48; total, schools, 7: teachers, 63; pupils, 518; collections, Episcopal Fund, \$50; Convention Fund, 100; Society for Advancement of Christianity, 585; General Theological Seminary, 200; Bishop White Prayer Book Society, 100; Female Prayer Book Society, 80; for the sufferers by the fire at Pittsburg, 487 18; missionary and other purposes, 2902 57; total, 4504 75; amount contributed at the offertory in the Holy Communion, 727 21; distributed in charities specially parochial, 1227 34; the full amount expended in charities, 5004 88.

The daily morning and evening prayer has, through the divine blessing, been celebrated, without interruption, during the past year; with the addition of the ante-communion service on all Holy days, and a lecture on the Saints' days.

The *Psalter* has thus, in the language of the Prayer Book, been "read through once every month:" The *Old Testament* "the most part thereof every year once, as in the Calendar is appointed:" The *New Testament* historical books twice, and the Epistles three times, during the year. An argument for the daily prayer, which should possess great weight with all who reverence the Bible, and are zealous to maintain the Scriptural character of the Protestant Episcopal Church.

United States Exploring Expedition, (Lea & Blanchard.) The fifth volume, which completes this interesting work, is now before us. We would merely repeat the opinion we before expressed of it, that it is worth the attention both of the general and the more scientific reader. Its cheapness, however, ought not to pass unnoticed: five such volumes, illustrated with numerous cuts and valuable maps, at two dollars a volume, cannot fail of being in itself an inducement to purchasers.

"John Ronge, The Holy Coat of Treves and the German Catholic Church," (Harpers,) is the title of a work with which, in general, we wish to have little to do. Schism is equally painful, whether arising in America, Scotland, or Germany, but the spirit which would enrich itself by detailing and justifying such sins, and appealing unnecessarily to popular prejudices, is more painful still. Of course, while on all ecclesiastical grounds this Ronge is plainly schismatical, it is a widely different question how far prevalent and glaring corruptions extenuate the step he has taken. Again, though some view the matter as of considerable importance in its future bearings, there seems to us to be no likelihood of its terminating in any thing like the establishment of a pure Reformed Church, or in fact as promising any thing but a new addition to Lutheranism.

The fifth number of the "Encyclopædia of Domestic Economy" has been issued by the same publishers.

Mr. Dunham's June number of "The Churchman's Library" contains Bowden's Gregory VII. in continuation. The author while living was a firm and zealous member of the Anglican Church, as, in the lack of other testimony, the present work with its decisive condemnations of Papal usurpations, will convince the incredulous. If to this is added (as is the case) a clear and flowing style, and a careful investigation of all difficult questions connected with the history, it is not easy to find a work more deserving the perusal of Churchmen.

"Floral Emblems" by Margaret Coxe, (Cincinnati, Derby, New York, Appletons,) is intended for children, and will, we trust, teach them higher lessons than such elaborate triflings as the "Language of Flowers," and other works of the kind which are so often put into their hands. Lessons of some sort the young will extract from Nature; and the lady to whom we are indebted in behalf of many a young friend for "A Visit to Nahant," may safely be trusted and listened to in these attractive teachings.

"History of Ireland" by the Abbe Mac Geoghegan is before us in its second number. We take this to be a valuable history, as it certainly treats of ages less inquired into by most readers than they might be. The number is well printed. D. & J. Sadlier, 58 Gold street, are the publishers.

"A Catechism of the distinctive doctrines of the Evangelical Protestant and the Roman Catholic Church," is a translation from some German preacher's manifesto, and issued at the price of one shilling by Henry Ludwig, 70 Vesey street.

Mr. A. H. Lawrence's Examination of Hume's Argument against Miracles, is on a subject well worth attention, particularly when we come to test, by whatever rules are agreed on, the ecclesiastical miracles. (Washington, printed by J. & G. S. Gideon.)

Littell's Living Age, No. 58, contains an able article from the North British Review on the Occult Sciences.

"An Efficient Ministry" is the title of the Pennsylvania Convention Sermon, by the Rev. Thomas M. Clark, Rector of St. Andrew's Philadelphia.

The Sunday School Union have issued a fourth volume of their "JUVENILE REPOSITORY," which little collection of tales for children is all that can be desired either for the family or Sunday School. The fictions (if indeed it is fair to use so formidable a word in connection with this little volume) are naturally drawn, and the lessons they involve of the last importance and plainly enforced. To add to its attractions it is neatly printed, and Mr. Coxe's beautiful stanzas which close the volume are illustrated by a very *Dreamlandish* little church.

"TREASURY OF HISTORY" No. 6 has been issued by Daniel Adee, 107 Fulton street.

Illustrations of Popular Religionism.

1. In a certain Roman Catholic Church in this city the collections are made during the Nicene Creed (which by the way is sung with the congregation comfortably seated) by females. The gentlemen, it is said, always give more when a lady carries the plate. It is supposed they find this revival of deaconesses rather an incentive to charity than otherwise.

2. By a delightful species of unconscious self-condemnation we find in a Roman Catholic paper the following characteristic *report* from a Methodist Deaconess. Although of no use to the Indians it is pleasing to find that the "Female Missionary Society's" agents are trained on such a self-denying model.

Letter from Mrs. Susan Gary, of the Oregon mission, to the Corresponding Secretary of the Female Missionary Society of New York.

WILLAMETTE FALLS, *July* 24, 1844.

Dear Sister Lane,—I have not forgotten you nor your dear family, or the friends who were so kind to us in the city of New York. We had a safe and prosperous passage from Oahu, where I left a letter for you, to the mouth of the Columbia River.

Our ship was a very fine one, and I slept much better than I could in the Lausanne, but our fare was poor and scanty; and the stores put up for us at New York did us much good, *particularly the preserved meats and sardines, I know not how I could have been comfortable without them.* We arrived at Willamette Falls on the first day of June. We were favorably impressed with the appearance of piety, and faithfulness of the members of the mission. After spending a few days at brother Abernethy's, we went up the Willamette River, and spent about five weeks at different places, but most of the time at Dr. Babcock's, and brother Leslie's. We also attended a camp meeting before we returned. I have been in most of the families connected with the mission, and am happy to say that I think the females who came out as missionaries have the spirit of their divine Master, and the refinement, kindness, and affability, with which they welcomed us, were gratifying beyond expression to our wearied spirits, and I think they would be ornaments to any society. *They are also unwearied in well doing. I have become acquainted with three of the females who came out single, but have married since their arrival.* They have married well, and will be as useful, and I think much more so than if they had remained single. They have been disappointed in not being employed as teachers among Indians, and felt they were of but little use to the mission. Some very respectable young gentlemen, who came over the mountains, have experienced religion; some have married piously, and others I suppose are waiting for the right one to come.

Commission of Lunacy upon a Clergyman.

On Saturday an inquiry took place to inquire into the state of mind of the Rev. Stephen Lewis Woodcock, formerly residing at Paris, but since at several French and English hotels in London.

The commission was taken out at the instance of Dr. Munro, a cousin of Mr. Woodcock, and a trustee for an annuity of about 200*l.* a year.

From the statement of the learned counsel, with corroborative evidence, it appeared that Mr. Woodcock was educated and took the degree of Bachelor of Arts at Oxford in 1824. He was afterwards ordained and had officiated as a clergyman; but in 1827 it was necessary to place him with Dr. Munro at Clapton. He was supported by an annuity of about 200*l.* a year, for which Dr. Munro was trustee. He believed himself under divine inspiration, and would propose marriage to almost every woman he saw. Several letters were put in and read, one something in the style of a Papal document, dated Somerset Hotel, July 4th, 1833, and which commenced, "To our cousin, greeting." Another from him to a lady related to Lady Cochrane, proposing marriage, and also her reply refusing, and begging he would desist from further importunities, and several others.

One hundred and fifty pounds a year having been paid for the support of Mr. Woodcock, the residue had been invested in the funds by Dr. Munro, and because he would not give it up to Mr. Woodcock he had filed a bill in Chancery, and had also levied a distress upon the property at Watford, out of which the annuity was derived. It was shown that Mr. Woodcock conducted himself extraordinarily at chapels in Paris, getting up and declaring in a loud voice, "You shall hear my voice—I will pour out my spirit upon you," &c. He wore a large beard and moustaches in Paris, such as few Englishmen, certainly no clergyman of the established Church, would wear. While in Paris he said, "I have a commission from the Lord, like Jehu, to slay all his enemies." He told Dr. Sutherland that he wore a beard "because he belonged to the Church militant." He had said that he expected to become an elder, then a prophet, and afterwards an apostle, and said that every clergyman had a right to say he was inspired, and that he was called to say so when he was ordained. At Greenwich he had, it was said, paid particular and sudden attention to a young lady, who objected to his addresses. The brother-in-law, Captain Bailey, said, however, that the young lady's mother had not objected that Mr. Woodcock was eccentric and slightly of unsound mind. Mrs. Nightingale, his landlady, had endeavored to prevent his going upstairs to the young lady (Miss Pook). He said she was too fat; and he created some disturbance in the house, for which, on the 16th inst., he was taken before Mr. Grove at Greenwich, and in default of finding two sureties of 100*l.* each, was committed to Maidstone gaol. He was said to have eaten at least half a dozen breakfasts, and had endeavored to pay his addresses to a foreign lady of distinction whom he met at an hotel. In fact, he fancied that most women were in love with him.

The rev. gentleman sat in court throughout the inquiry. His appearance, though wearing a large beard and moustaches, was not unintellectual. He had a Bible in his hands, and took several notes.

At the conclusion of the evidence Mr. Woodcock was examined, and intimated, with much shrewdness, that in his religious opinions he was favorable to those of the late Rev. E. Irving.

The jury had some difficulty in agreeing to a verdict; but after some hours consideration they returned into court with a verdict—"That the Rev. Mr. Woodcock was of sound mind, and capable of managing his own affairs."—*Ch. and State Gaz.*

The Rev. Mr. Escott.

The undermentioned extraordinary letter, by the Vicar of Gedney, appeared in the *Stamford Mercury* for Friday last:—

"To the Clergy—This is a statement of the expenses in the late burial case of 'Martin *v.* Escott,' and of the subscription raised by the fifteen thousand clergymen of England to relieve the burden of that trial. The sum expended by defendant in costs, &c. is 1,017*l.*, and the sum subscribed by the clergy, as far as it has reached the hands of the defendant, is 137*l.* 5*s.* 6*d.*, being the munificent sum of rather more than twopence farthing, but not quite twopence half-penny each; and the defendant is desirous of mentioning, that although the amount of subscription, if divided amongst the clergy, would have been as small in proportion to each individual as is now stated, yet very few, not above one hundred of the fifteen thousand subscribed any thing, and of them, only one of those who style themselves 'faithful friend and brother.'

"Such is the encouragement given to each other, in a struggle for the Church's right, by the sons and fathers of the priesthood; such is the indolence, or jealousy, with which the exertions of any one defender of Church discipline and ordination vows are regarded by about one hundred and forty to one of the ministry; such is the cowardice and slothfulness of the great majority of the clergy at the present time. No wonder, after this, to hear, as we have lately heard, of a prelate in a neighboring diocese joining with a registrar of births and deaths to prosecute one of the most honest and able of his own curates for doing an act of positive duty.

"I am the defendant in the above case; no time-server, as one half of you are—no mean dishonorable deserter of his Church, as many of you are—neither a breaker of his ordination vows, as some of you are; but your true friend,

"T. S. ESCOTT, Vicar of Gedney.

"Gedney, May 20, 1845."

The Episcopal Church of Scotland.

A return was published on Saturday, ordered on the motion of the member for Montrose, "Of the manner in which 1,200*l.*, charged in the civil contingencies of the year 1844 as paid to the Episcopalian clergy in Scotland, was distributed; together with a copy of the application made to the Treasury for the issue of the money." It appears, from this return, that a stipend of 100*l.* was appropriated out of the sum above mentioned to each of the Scottish bishops, viz., to the Bishops of Aberdeen, Edinburgh, Ross, &c., Dunkeld, Glasgow, and Brechin, making altogether a sum total of 600*l.* To the clergy of the diocese of Edinburgh was appropriated a sum of 24*l.* or 12*l.* each; to the clergy of the diocese of Aberdeen, 255*l.*, viz. nine at 15*l.* each, eleven at 10*l.* each, and two at 5*l.* each; to the clergy of the diocese of Dunkeld, 96*l.*, viz. eight at 12*l.* each; to the clergy of the diocese of Ross, &c., 108*l.*, viz. nine at 12*l.* each; to the clergy of the diocese of Brechin, 81*l.* viz. six at 12*l.* each, and one at 9*l.*: and to the clergy of the Glasgow diocese, 36*l.*, viz. three at 12*l.* each. Thus half of the 1,200*l.* is appropriated to the Scotch bishops, and the other half to the Scottish Episcopalian clergy.

The treasurer to the Scottish Episcopal Fund, Mr. J. H. Mackenzie, in making his application for the money to the Secretary of the Treasury, (in a letter dated the 29th of July, 1844,) states that it will be applied as in former years, in "assisting the incomes of the bishops and the most necessitous of the clergy."—*Church and State Gazette.*

THE CHURCH AT HELSTON.—A Correspondent informs us that the church at Helston is likely, at length, to be restored to peace and harmony. The bishop and Mr. Blunt have given in, and the latter is forthwith to be removed. So determined have the congregations of Helston and the adjoining parishes been, that they have not only paid the whole expense of the suit lately brought in the Exeter Consistory Court against Mr. Hill, the churchwarden, but have also subscribed for a memorial to him, to serve as some compensation for his past services and encouragement for the future. The bishop purposes visiting Helston in June, and there is little doubt that, after what has recently transpired, he will be well received.—*Times.*

THE CHURCH AND MAYNOOTH.—Two dioceses in Ireland have come forward as dioceses in the matter of Maynooth. The clergy of the diocese of Down and Connor and Dromore, and that of Cashel, with their bishops at their head, have protested faithfully. The diocese of Dublin is about to do something, even though the opinion of the diocesan be adverse. What are all the others about?

A matrimonial alliance is said to be on the *tapis* between a right rev. prelate, (Winchester?) one of the youngest of the bench of bishops, and an accomplished young lady, attached to her Majesty's household.

On Sunday a very interesting ceremony, namely, a confirmation of soldiers—took place at the royal military chapel, St. James's Park. The Bishop of London held a confirmation, for the first time, especially for the army, and 160 non-commissioned officers and men belonging to the first and second Life Guards, and the Grenadier and Scots Fusilier Guards, at present quartered in London, who had voluntarily come forward as candidates, were confirmed. Prayers were read by the Rev. R. W. Browne, M.A., chaplain to the forces, the Epistle and Gospel by the Rev. H. Dakins, D.D., assistant chaplain, and the Rev. G. R. Gleig, chaplain-general; and a plain, simple, and most impressive address was delivered by the Bishop to the candidates. The attention paid by the men to the service was most exemplary.

CONSTANTINOPLE.—*Resignation of the Greek Patriarch.*—on the 1st ult., the Greek Patriarch Yermanos, having previously given in his resignation, Meletius the Archbishop of Cyzicus was elected in his stead, and invested in his dignities and decorations at the Sublime Porte. Yemanos was undoubtedly an indolent and ignorant man, unequal to the arduous and difficult duties of his post. He resigned to avoid a threatened dismissal. He was accused by some of his countrymen of being a partisan of, and under the influence of, Russia, an accusation which is contradicted by his friends.

ARNOLD'S OPINION OF PEEL.—"I crave a strong mind for my children, for this reason, that they then have a chance at least of appreciating truth keenly; and when a man does that, honesty becomes comparatively easy, as, for instance, Peel has an idea about the currency, and a distinct impression about it; and therefore on that point I would trust him for not yielding to clamor; but about most matters, the Church especially, he seems to have no idea, and therefore I would not trust him for not giving it all up to-morrow, if the clamor were loud enough."—*Life and Letters*, vol. 2, page 57, letter 125, written Nov. 25, 1836.

The Bishop of London gave an elegant entertainment on Tuesday last, in celebration of her Majesty's birth-day, at the right rev, prelate's mansion in St. Jame's square. The Archbishops of Canterbury, York, and Dublin; the Bishops of Lincoln, Durham, Winchester, Bangor, Lichfield, Gloucester, Carlisle, Llandaff, Worcester, Rochester, Chester, Norwich, St. David's, Peterborough, Ely, Cashel, Tuam, and Sodor and Man; Archdeacon Hale, Bishop Dalton, and Mr. Dalton, constituted the party.—*Church and State Gazette.*

The Church in Texas.

BISHOP FREEMAN'S FIRST VISITATION TO TEXAS.—We find the following in the Missionary of the Cross, published at St. Louis, Mo.

"My first official visit was to the station at Houston, where I found the worthy Missionary, the Rev. Mr. Gillett, who had preceded me on his return from "the States," by only ten days, industriously engaged in gathering up and preparing candidates for confirmation, and notwithstanding the untowardness of the weather, and the badness of the walking through the prairie mud which pervades the streets, he was enabled to collect very respectable congregations, and to present, for confirmation, *nine* persons. The congregation which Mr. Gillett has gathered together in this place, considering the disadvantage under which he has labored of having no house of worship which he can control, is surprisingly large, and still rapidly growing. It is pervaded by a decidedly religious feeling; and the communicants, who are in number about 38 or 40, seem generally to be actuated by a true Christian spirit, and to live together like a band of brothers.

From Houston, accompanied by the devoted missionary, I proceeded by way of Galveston to Matagorda. Here I found the missionary, the Rev. Mr. Ives, wholly taken by surprise—not having heard (in consequence of the failure of the mails) even that I was expected to be in Texas this spring. Nevertheless, our reception was warm and hearty; and the zealous missionary immediately set himself about gathering up the lambs of his flock. The result was, that on the next day after my arrival, Sunday, he presented *nine* persons for confirmation. Mr. Ives has a school of about 40 pupils; and by means of it, he is enabled to spread extensively in the interesting region about him, a knowledge of the Church and a love for her worship and ordinances, as well as an acquaintance with the great truths of the Gospel, which may be confidently looked to as promising hereafter an abundant harvest. He has lately extended his ministrations a distance of upwards of three hundred miles, into the country of Brazoria, where he has found a number of persons anxious to enjoy the privileges of the Church. The society at Matagorda is small, but intelligent and agreeable; and the whole population are embraced in Mr. Ives' congregation. Not one of the sects has as yet been able to establish itself there.

From Matagorda I returned to Galveston. From the inclemency of the weather, we were unable to collect a full congregation, with the exception of one night in the week. On Monday, however, we obtained a small congregation, when I baptized, at the request of the Rev. Mr. Eaton, the missionary, *two* adults and *seven* children, and confirmed *four* persons. In the evening I preached to a moderately large congregation. Trinity Church, Galveston, is the largest in the Republic, and from its position perhaps the most important."

Self-Denials of our Missionaries.

We take the following from a late number of the Missionary of the Cross: 'We have received a letter from a clergyman in the south-west, requesting us to discontinue the "Missionary of the Cross," and assigning the following reason:

'I would gladly still continue the paper, were it in my power to do it. Very frequently I have not even the money to pay the postage, and thus I am obliged to do what under other circumstances, I could not think of doing.

'I continue to fill my appointments regularly, (for the last eighteen months without a cent of pay,) and by following the plough, eadeavor to maintain my family. This will explain to you my penniless condition, and be, I trust, a *sufficient apology* for my apparent remissness heretofore.

'With the hope that your paper may be eminently useful in your infant Diocese, I remain, yours very truly in Christ.' ——.

And from the last number of the Episcopal Recorder we copy the following article:

'NASHOTAH MISSION.—Our publishers, who have been accustomed to send the Recorder gratuitously to some of the missionary stations of the Church, and amongst the rest to this one, have recently received the following communication from the postmaster of that place.

'*Nashotah Lakes, W., May* 5, 1845.

'Messrs. Stavely & McCalla,—Dear Sirs: On account of our poverty we are not able to bear the expense of the postage of the Episcopal Recorder, and would therefore be obliged to the publishers to cease sending it to this mission, or the members of the same.

'The clergy of the Nashotah Mission have desired me, as postmaster, to communicate the above to the publishers. N. P. HAWKS.'

Some months since, we received a similar notice from one of the missions of our Church at the West, to which the Witness had been sent gratuitously. The members of our communion should be better acquainted with the trials and sacrifices which our missionaries in the western part of the country are called to make, in their efforts to carry the gospel to the destitute. We doubt not that the *domestic* missionaries in our Church endure much more hardship than those who labor in a foreign field. We should remember them in our prayers and in our charities. The contributions of our Diocese during the past year for Foreign Missions was $2500, while during the same period about $700 were contributed for Domestic Missions. We will not say that any less should be given to the Foreign Missions, but certain it is that *more* should be contributed for the comfortable support of missions in the destitute portions of our own borders.—*Christian Witness and Advocate.*

ANTI PUSEYISM IN 1773.—We take the following from the "Town and Society Records of Simsbury," as given in Noah A. Phelps's history of that borough:—

"1773, April. Voted to sing on the Lord's days in the afternoon according to the rules taught in the Singing Schools in this and the neighboring societies.

"Soon after this, a teacher of music was employed. After practising some time, he appeared with his scholars in church on a Sunday, and the minister having announced the psalm, the choir, under the instructor's lead, started off with a tune much more lively than the congregation had been accustomed to hear. Upon which, one of the Deacons, Brewster Higley, took his hat and left the house,—exclaiming as he passed down the aisle, *popery, popery!*"—*Calendar.*

A VENERABLE CAP.—The mitre worn by Bishop Seabury, the first American Bishop, in the performance of some of his Episcopal functions, has, with the permission of his 'distinguished descendant,' Dr. Seabury, of New York, been obtained, and deposited in the library of Trinity College. It is a plain cap of black satin, the front of which has a cross and halo, embroidered in gold lace; while the reverse has, in similar work, a representation of the *crown of thorns.*—*Calendar.*

TRINITY CHURCH.—We get the following particulars from the New York Mirror:—The spire is at present 245 feet high, but it is proposed to raise it to an altitude of 280 feet. It will probably be completed during the month of August. The work on the inside is advanced considerably—the plastering is nearly finished, and the scaffolding partly down. The pews and other wood work are in hand, and the majority of the windows are completed and put up—the glass of the remainder is being prepared, and there is every probability that by Christmas next, the edifice will be opened for Divine service. The dimensions of the Church are as follows:—Length out to out, 192 feet; breadth, do. 85.6; length inside, exclusive of tower and chancel, 105; depth of chancel, 33.6; breadth of nave, 36; height, do. 67 6; square of tower including buttresses, 45; height of tower and spire, 280.—*Ib.*

"CHRISTIAN EDUCATION."—The Prot. Churchman, the semi-official organ of the Bishop of Vermont, has for some weeks past been edifying its readers with a series of essays from that prelate on this subject. Our own interest in them is somewhat diminished by the fact that they are a literal reprint of a series communicated by their author to the "Banner of the Church," at the time when he was assistant minister of Trinity Church, Boston; the present Bishop of New Jersey being the Rector. They will be found in the "Banner," from Sept. 10, 1831, to Feb. 4, 1832.—*Banner of the Cross.*

The University of North Carolina, at its annual commencement on the 5th inst., conferred the honorary degree of LL.D. upon the Rev. F. S. Hawks, D.D., of Louisiana.—*Calendar.*

The chief measure projected by the Massachusetts Convention seems to have been the appointment of a committee to consider and report to the next Convention a plan for the promation of theological education in the Diocese, either by the establishment of a Theological Seminary, or by making provision within the Diocese for the instruction of candidates for Holy Orders. We are somewhat surprised to find such a measure proposed, while there is a *General* Theological Seminary which is not yet filled, so near to Massachusetts, and while there are only 11 candidates for orders in that Diocese.—*Ibid.*

To Correspondents.

"I. K. E." is received.

A private communication from Baltimore has also come safely to hand.

It will be gratifying to our distant friends to be informed that the proceedings of the Board of Trustees of the General Theological Seminary have been marked this year by unusual unanimity. The Rev. Mr. Price, of St. Stephen's, was elected to fill the vacancy occasioned by the death of the Rev. Dr. Miinor, and J. W. Mitchell, Esq. to fill that occasioned by the death of T. L. Ogden, Esq. The elections were made by a very large majority. No business of an exciting nature was introduced. The Trustees are to have another meeting on this (Friday) evening for the purpose of signing the testimonials of the Alumni. It is understood that the Rt. Rev. Bishop Doane is to preach the Commencement Sermon.

Bishop Brownell has presided at the meetings of the Board. The number of Bishops present in the Board as well at the examination of the students has been very small.

At an ordination held in the chapel of Jubilee College, Peoria, Illinois, on the 8th inst., Mr. R. F. Walker, formerly a candidate in this diocese, was admitted to the sacred order of Deacons, by the Rt. Rev. Philander Chase.

Clerical Changes.

The Rev. James Chipchase having left Camptown and become the minister of St. James's church, Piscatawa, near New Brunswick, desires all letters and papers to be directed to him accordingly.

The Rev. Frederick A. Wadleigh having accepted an invitation to the charge of St. James's church, Arlington, Vt., requests his letters and papers to be directed accordingly.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D.D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 417 Houston street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawley, Rev. Fletcher J., 9th Av. betw. 22d and 23d st.
Heyer, Rev. Wm. Grant, 457 Bowery, cor. Ninth st.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Labagh, Rev. I. P., Gravesend, L. I., or 281 Broadway.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pollard, Rev. F., 401 Hudson.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Calendar.

June.

29. Sixth Sunday after Trinity. St. Peter the Apostle.

July.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
25. St. James the Apostle.
27. Tenth Sunday after Trinity.

Notices.

☞ The Rev. Dr. BOYD, of Philadelphia, will preach in the Protestant Episcopal FREE Church of the Holy Evangelists next Sunday evening. Service will commence at ¼ before 8 o'clock. June 28.

SUNDAY SCHOOLS IN THE WEST.—The Missionary Bishop of Wisconsin and Iowa was lately at our office, where he stated, that many of the clergy connected with his jurisdiction, are exceedingly anxious to establish Sunday Schools at their respective stations, but are unable to do so from the want of books. Aid is therefore earnestly solicited for this important object. All donations will be thankfully received and faithfully applied, under the direction of the Bishop, by DANIEL DANA, Jr., Agent of the General Protestant Episcopal S. S. Union, No. 20 John street, New York.

BOOKS FOR THE NASHOTAH MISSION WANTED.—Books for the Library of this Missionary School are greatly needed, particularly school books for the use of the Classical and English departments. Bishop Kemper furnishes the following list of works which would be very acceptable at the present time:—

Prideaux's Connexions; Butler's works, also his Analogy; Homilies of the Church; Palmer on Romanism; Gaston's Scripture Collections; Jerram and Wall on Baptism; Onderdonk and Barnes' Controversy; Murdock's Moshiem; Henry's Antiquities; Wheatly on Common Prayer; Palmer on the Church; Hooker's works; Barrow's works, and also his Treatise on the Pope's Supremacy; Hebrew Lexicon; Jacobs' Greek and Latin Readers; Latin and Greek Exercises; Leverett's Lexicon, and also his Tutor; Anthon's Classical works, any or all of them; Herodotus, Thucidides, and any other Leipsig classics; Psalter for Chanting; Bishop Brownell's Exposition of the New Testament; Bishop Horne on the Psalms; Paper, Slates and other articles of Stationery.

Any contributions either in books or money wherewith to purchase them, will be gratefully received, either at the Missionary Rooms, No. 281 Broadway, or by the Treasurer at his store, No. 139 Broadway, New York.

☞ A box will be dispatched for the Mission as soon as a sufficient number of books are contributed for the objects aforesaid. June 28.

☞ The Church of the Annunciation will meet for divine worship in the large Chapel of the New York University, on and after Sunday next, the 22d inst., at the usual hours of Sunday service. June 21.

EMMANUEL CHURCH, N. Y.—*Seats free.*—This congregation will remove from the room corner of Canal and Hudson streets, to the church edifice corner of Prince and Thompson streets, (formerly known as the Church of the Annunciation,) on Sunday, June 22d. Divine service at 10½ A. M., 3½ P. M. and 7½ P. M.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,

The FREE CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. June, 1845.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
June, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
June, 1845. 114 East Broadway, cor. Pike.

FAIR AT ST. LUKE'S CHURCH, ROSSVILLE, STATEN ISLAND.—The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. June 7.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 11th of June, the Treasurer has received the following contributions:

From St Andrew's ch, Meriden, Ct, per Rev C Munson, rector, $20; monthly collection in Christ ch, Hartford, Ct, per Rev G Burgess, $52; part, do, St Bartholomew's ch, New York, per S Cambreling, Esq, $5; collection in Grace ch, Salem, Ill, Rev J De Pui, $12; St Luke's ch, Rochester, of which $10 is for Western Missions, $55; from a lady, by the Rev N S Harris, for New Hampshire, $2; for Domestic Missions, per Rev P S Chauncey, $5; from the "Spirit of Missions," being unexpended funds in the hands of the publisher, half, $50; collections in St Ann's ch, Brooklyn, per the Rev Dr Cutler, half, $380; special, for Domestic, $140; Grace ch, Hamden, Ct, per Rev C W Everest, rector, half, $5 67; St Paul's ch, Detroit, Mich, monthly collections, May and June, $36 22; St James's ch, Dexter, Mich, $3; St Paul's ch, Owego, N Y, $5; St Andrew's ch, Harlem, N Y, $1 27; Trinity ch, Portland, Ct, for Bishop Kemper's jurisdiction, $20; from St Michael's ch, Marblehead, Mass, $7 59; St James's ch, Roxbury, Ct, for Ill and Ky, $17 28; collection, Ch of the Ascension, at the Missionary meeting, June 19th, half, $71 51; special, for Domestic, $6; St John's ch, Yonkers, N Y, per Rev H L Storrs, rector, $20; offertory at St George's ch, June 19th, half, $3 95; Ladies' Missionary Association, Trinity ch, Newtown, Ct, per Rev S S Stocking, rector, $21; St Thomas's ch, Bath, W N Y, per Rev W D Wilson, $10; donation, from Mrs M A B, of New Milford, Ct, per T C Butler, Esq, $50. Total, $999 49.

THOMAS N. STANFORD, Treasurer,
June 25, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 11th inst, has received the following sums:

From the Rev Dr May and the rector, teachers, and S S of St Stephen's ch, Wilkesbarre, Pa, 7th annual payment for support and education of Aspasia, Athens, $40; from sundry persons, (particulars appended to annual report,) through Rev S Hazlehurst, $100; from St Michael's ch, Bristol, R I, Rev J W Cook, June collection, $9; S S, education Julia Bristed and Martha Coggeshall, Africa, $58 44; infant school, half, Africa, $4 50; do, half, China, $4 50; S S offering, China, $1 70; Young Ladies' S S Bible Class, education W P Munro, China, $25; Rev J W Cooke's instalment, support Rev J Penny, Constantinople, $50; Rev J Bristed's do, do, $50—total, $203 14; through Mr G Cleveland, Mobile, support of B Keith, China, $25; children of Thos Kelsey, Esq, support of child, China, $25—total, $50; half of collection Missionary meeting, Ch of Ascension, $71 51; Mass Board of Missions, R Appleton, Esq, Treasurer, Christ ch, Springfield, S S, for H W Lee, Africa, $10; St Andrew's ch, Hanover, Africa, $25; general, $17 07; St Michael's ch, Marblehead, $2 25; S S St James's ch, Roxbury, 2 children, Africa, $6 62; Missionary Association, do, $17 28—total, $78 82; St John's ch, Yonkers, $10. Total, $552 87.

J. SMYTH ROGERS, Treasurer,
New York, June 25, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Paul's ch, Staten Island, Rev Gordon Winslow, rector, $10; Trinity ch, Shelborne, Vermont, Rev Charles Cleveland, rector, $3 50; T, a donation, $2 50; V, a donation, $3 50; Miss Eliza McLeod, to constitute her a life subscriber, $25. Total amount, $44 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 25, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's ch, Staten Island, Rev Gordon Winslow, rector, $11 80; St Andrew's ch, Rev R M Abercrombie, rector, $6 47; Auxiliary Bible, Prayer-book and Tract Society of the Theological Seminary, by W A Jenks, $22; V, a donation, $1; Rev J Carpenter Smith, a subscriber, $1; Mrs Abegail Maeck, Shelborne, Vt, do, $1; Miss Sarah Isham, do, do, $1. Total amount, $44 27.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 25, 1845.

THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.—Contributions by Churches in 1844-5:

Connecticut—*St Peter's ch, Plymouth, $10.

New York—*Grace ch, White Plains, $15 06; Grace ch, New York, $60; *St Paul's ch, Sing Sing, $15; Annunciation, New York, $21 07; *St Andrew's ch, Harlem, $3 09; *St Thomas's ch, N Y, $35; St James's ch, Hyde Park, $20; *St Paul's chapel, N Y, $79 40; Christ ch, Poughkeepsie, $20; St John's chapel, N Y, $134 67; *St John's ch, Fort Hamilton, $3; *St Paul's ch, Sing Sing, $11; *Christ ch, Paterson, $1; St Peter's ch, Westchester, $12 50—$430 79.

Western New York—St Paul's church, Paris Hill, $1 75; Grace ch, Waterville, $2; St Andrew's ch, New Berlin, $5; St Luke's ch, Rochester, $6 25; St Paul's ch, Syracuse, $10—$25.

New Jersey—*Grace ch, Newark, $15 70.

Maryland—St Paul's ch, Baltimore, $100.

South Carolina—Claremont parish, $50; All Saints' ch, Waccamaw, $17 50; St Philip's ch, Charleston, $5—$72 50—$653 99.

Also contributed in same time:

The offertory at the commencement in 1844, $43 44; by an individual member of St Paul's ch, Sing Sing, in diocese of New York, $9—$52 44. Total, $706 43.

WM. H. HARISON,
New York, 24th June, 1845. Treasurer.

* The Rectors or Ministers of these are Alumni.

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June 28. 200 Broadway.

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North British Review, No. 1 to 5, each	1 25
Becon's Prayers and other Pieces,	4 00
Payne's Lectures on Original Sin,	3 50

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June 28. WILEY & PUTNAM, 161 Broadway.

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Practical Sermons on the Ten Commandments, by the Rev. G. D. Hill, 12mo. $1 75.
Review of the Latest Events and Present State of the Church of Christ, by C. F. of Wingard, D.D., Archbishop of Upsal, translated from the Swedish, 12mo. $1 75.
The Mass and Rubrics of the Roman Catholic Church, translated into English, with Notes and Remarks, by Rev. J. R. Cotter, A.M., 12mo. $1 25.
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NOW published THE DOCTRINE OF THE CROSS, being 'a memorial of an humble follower of Christ,' with an introduction by the Rev. John Dowdney, M.A.

The above little work, which has been highly recommended by the *British Critic, The Churchman, Banner of the Cross, Gospel Messenger*, &c., is now published and for sale, price 50 cents, by

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STANFORD & SWORDS,
June 7. 139 Broadway.

CHURCHMAN'S LIBRARY.—The 6th No. of the 2d volume, for June, 1845, of this periodical, is now out, containing in part Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, June 14, 1845.

EPISCOPAL BOOKS.—The undersigned have on hand and for sale at their Bookstore, all new Episcopal works, at reasonable prices. Clergy from the country would do well to call and examine.

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COMPLETE HISTORY OF GERMANY.

D. APPLETON & Co. have just published HISTORY OF GERMANY, from the earliest period to the present time, by Prof. F. Kohlrausch, translated by James D. Haas, with a complete index. One elegant volume, 8vo. of 500 pages—cloth, $1 50; may also be had in five parts; price 25 cents each.

A compendious and full history of the German Empire, disconnected from all the extraneous details which it has been customary to combine with the annals of particular nations, has long been a desideratum in the English language. Such a narration could not be found. Mr. Kohlrouch's work, in many respects, is a model for historiographers. It is sufficiently minute, highly graphic in its portraitures and delineations, rejects every topic merely fabulous or unimportant, and the truthfulness of it can be verified by a recurrence to the various authors whom he has enumerated as the sources whence he has derived his narrative. June 21.

In Press, and will be published without delay

THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

By Rev. N. S. Richardson, A. M., author of 'Reasons why I am a Churchman,' &c.

J. A. SPARKS,
June 14 Churchman's Bookstore, 161 Fulton st.

For the Churchman.

Songs of the Fathers.

No. 1.—St. Clement.

Born of a noble race—
Clement of Rome—the gentle, and the good,
Stands out amid the martyr band—his face
Glowing in hardihood—
Leaving his beautiful ancestral halls,
For chains, and dark and gloomy cavern walls.

In Cherson's mines so drear,
Condemned to toil, beyond the Pontic sea,
This sainted and beloved one did not fear
The deepest misery;
Fain and unfaltering e'en through every woe,
For Holy Church he loved such pain to know!

And in the ocean wave,
By persecution doomed to die at last,
His body found a lonely quiet grave,
And all his griefs were past.
Happy and blest e'en thus to lay life down,
And win the glory of the martyr crown!

"The Faith—the Church—the Cross!"
These were the mystic words upon thy shield
Clemens Romanus! and to thee no loss
Came in the battle field.
The foemen's darts were shivered in the air,
And victory's banner thou didst proudly bear.

Pierpont Manor. M. S. B.

From the Banner of the Cross.

Liturgy of the Swedish Church.

The territory of Wisconsin contains a numerous colony of native Swedes, a hardy, honest, and industrious people; who have lately entered into communion with the American Church. Naturally attached to their national Liturgy, they requested permission to use it occasionally. This request was submitted by Bishop Kemper to the House of Bishops during the session of the late General Convention, who agreed to leave the matter in his own hands. We have been favored by him with the following copy of this ancient form of worship, in the very neat handwriting of the Rev. Gutstaf Unonius, one of this interesting people, educated at the Nashotah Mission, and who was ordained Deacon by Bishop Kemper on the 14th ult. The Liturgy, it will be seen, is perfectly orthodox, and in many parts strikingly agrees with our own.

The Divine Service of Sundays and Holydays,

ACCORDING TO THE LITURGY OF THE SWEDISH CHURCH.

The public worship begins generally with a short psalm or hymn. Meanwhile the Priest is going to the altar, and at the close of the psalm, he continues the service, saying:

Holy, Holy, Holy, Lord God Almighty; heaven and earth are full of the Majesty of Thy glory. We praise and glorify thee; we worship thee: we give thanks to thee for thy great glory. O Lord God, heavenly king, God the Father Almighty! O Lord, the only begotten Son of the most highest, Jesus Christ; O Holy Ghost, the Spirit of truth, of grace, and of power.

All the earth doth worship thee, the God everlasting. Eternal as thou art, so is thy power, unchangeable thy goodness. O Father everlasting, look down with mildness upon thy people, assembled in thy holy temple, to worship thee, to give thanks to thee for thy benefits and to invoke thy grace for their spiritual and temporal happiness. Enlighten our understandings in thy knowledge, and teach our hearts to bring forth the holy sacrifices of a true obedience unto thee. Pressed under the heavy burden of our iniquities, we fall down in the dust before thee, and pray for thy grace and deliverance, O God our Saviour. Thou art good and merciful; thou art great in kindness and commiseration; vouchsafe, we beseech thee, graciously to hear these united sighs, which we hear raise to thy throne.

The confession of sins; all kneeling.

We miserable and sinful creatures, who are born in sin, and through the whole of our life have in manifold ways offended thee, we confess heartily before thee, most holy and righteous God, merciful Father, that we have not loved thee above all things and our neighbors as ourselves. We have sinned against thee by thought, word, and deed, and have broken thy holy commandments; and therefore we confess ourselves worthy of eternal damnation, if thou shouldst judge us so as thy justice requires and our sins merit. But now, O merciful and heavenly Father, thou hast promised that thou wilt show kindness and mercy upon all penitent sinners, who return unto thee, and with a living faith fly to thy paternal charity, and to the merits of our Saviour, Jesus Christ; thou hast promised that thou wilt overlook their faults, whereinsoever they have offended against thee, and that thou wilt never more impute their sins unto them. Therefore we, miserable offenders, trust and pray confidently to thee, that thou, according to this thy promise, wilt vouchsafe to be gracious and merciful towards us, and forgive all our trespasses, to the glory and honor of thy holy name.

The almighty and everlasting God, for his great and incomprehensible mercy, and through the merits of our Saviour, Jesus Christ, pardoneth us all our sins, and giveth us grace that our life hereafter may be pure and holy, and that we may with him obtain everlasting life. Amen.

Then the minister shall say, or the people sing:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then all standing up, the minister shall say:

Glory be to God on high, and on earth peace, good will towards men.

Then shall be sung a psalm or hymn according to the Gospel for the day.—Then the minister pronounce:

The Lord be with you.

The people answer:

The Lord be likewise with thee.*

Then will be read the Collect for the day and the Epistle; and then the Apostles' Creed; all standing.†

I believe in God the Father Almighty, &c.

Then again a short psalm is sung; in the meantime the minister is entering the pulpit to deliver the sermon, which he begins in the name of the Holy Trinity, God the Father, God the Son, and God the Holy Ghost. The first and the shortest part of the sermon is a kind of introduction, or views of what the Gospel for the day comprehends, and is finished with *the Lord's prayer.* Immediately thereafter the Gospel shall be read, and thus the minister continues with his sermon, the purpose of which is now to expound the gospel for the day, and finally to apply the same to the congregation.

Then on certain Sundays and Holydays shall the Litany be read.

THE LITANY.

Almighty and everlasting God, have mercy upon us.

Lord, hear our prayer, Lord, hear our prayer.

O Lord God, the Father of heaven; *Have mercy upon us.*

O God the Son, Redeemer of the world; *Have mercy upon us.*

O God, the Holy Ghost; *Have mercy upon us.*

Be gracious unto us, spare us, good Lord.

Be gracious unto us, assist us, good Lord.

From all sins;
From all mischiefs;
From all evils;
From the crafts and assaults of the devil;
From pestilence and famine;
From battle and murder;
From all sedition, privy conspiracy, and rebellion;
From hail and tempest;
From fire and danger;
From an evil and sudden death;
From the eternal death;
Good Lord, deliver us.

By thy holy nativity; *Good Lord, assist us.*
By thy holy cross and death; *Good Lord, assist us.*
By thy holy resurrection and ascension; *Good Lord, assist us.*
In the hour of death; *Good Lord, assist us.*
In the day of judgment; *Good Lord, assist us.*

We miserable offenders pray thee:
That it may please thee, to rule and govern thy holy Christian Church:
That it may please thee to bring into the way of truth all such as have erred, and are deceived;
That it may please thee to give us victory over all our spiritual enemies;
That it may please thee to send forth laborers in thy harvest;
That it may please thee to accompany thy word with thy Spirit and strength;
That it may please thee to help and comfort all the weak-hearted and afflicted;
That it may please thee to give all Kings and Princes unity, peace, and concord;
That it may please thee to bless and behold our King, [and every member of the royal family shall here be named] all connexions of the Royal house, and all loyal officers, and grant all blessing to our form of government;
That it may please thee to preserve and enforce the land and naval army;
That it may please thee to succor and help all who are in danger, necessity, and tribulation;
That it may please thee to preserve and help all women in the perils of childbirth;
That it may please thee to console and strengthen all sick persons;
That it may please thee to release all innocent prisoners;
That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;
That it may please thee to give us a reconcilable heart against our enemies and persecutors, and to turn their hearts;
That it may please thee to preserve, and with thy holy angels guide, all who travel by land or by water;
That it may please thee to bless the fruit of the earth, the minings, the navigation, and all other lawful means of living; and to give us grace to use them justly;
That it may please thee to have mercy upon all men;
That it may please thee graciously to hear us;
Hear us, good Lord.

O Jesus Christ, Son of God, have mercy upon us.

O Lamb of God, who takest away the sin of the world; deliver us, good Lord.

O Lamb of God, who takest away the sins of the world: hear us, good Lord.

O Lamb of God, who takest away the sins of the world; grant us thy peace and blessing.

Christ, hear our prayer; O Christ, hear our prayer.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

O Lord, deal not with us according to our sins; neither reward us according to our iniquities.

Let us pray.

O Lord God, heavenly Father, who desirest not the death of a sinner, but that he may turn from his wickedness and live, we pray thee with all our hearts, that it may please thee to avert the well-deserved punishment of our sins; and that thou mayest grant us thy holy grace hereafter to mend our sinful life; through thy Son, Jesus Christ, our Lord. *Amen.*

Prayers to be used after the sermon, if the Litany has not been read.

Praised be the Lord, and blessed in eternity, who with his word has comforted, taught, admonished, and warned us. His good Spirit strengthen the same in our hearts, that we may not be forgetful hearers of the word; but daily grow in faith, hope, love, and patience; and finally be saved through Jesus Christ our Lord. *Amen.*

Almighty God, most bountiful Father, whose mercy endures from generation to generation; Thou art patient, long-suffering, and forgivest all penitents their sins and iniquities. Look down with mildness upon thy people, and hear the sighs of thy children. We have sinned, we have been ungodly, and thereby made ourselves unworthy thy goodness and charity. We have offended against thee, and transgressed before thee; but remember not our offences. Have mercy upon us. Help us, O God, our Saviour, for thy name's sake. Save us, and forgive us all our sins; and give us the grace of thy Holy Ghost, to better our sinful life, and attain everlasting joy and felicity, through thy Son, Jesus Christ, our Lord. *Amen.*

Almighty and everlasting God, the creator and preserver of all things; we humbly beseech thee, have mercy upon us, for Jesus Christ's sake; whom thou by thy wonderful wisdom, hast sent us to be a mediator and a sacrifice of reconciliation for our sins, in order to show forth thy righteousness and thy mercy. Sanctify and govern us with thy Spirit. Unite, strengthen, and protect thy Christian Church through thy holy word and the sacraments. Grant that according to thy word we may walk in a true faith and a pure life. Bless and protect our King, &c. Give us a peaceful and happy community, good and convenient weather, just and Christian guidance in all our enterprises; and finally, after this life, everlasting salvation; through thy Son, Jesus Christ, our Lord. *Amen.*

Occasional Prayers.

Let us pray for those who to-day will receive the Lord's Supper.

O Lord, Jesus Christ, who in thy holy Supper givest us by bread and wine thy precious body and blood; grant thy Holy Spirit to them, which now are intending to become partakers thereof, that they may worthily receive this holy sacrament, and be confirmed to their faith, and assured of the redemption of their sins. Give grace, that they with righteous hearts may remember thy principal passion and death, and that they may renew that covenant, into which they have entered with thee through their baptism: and that they may seriously determine themselves, with thy aid, to persevere in true faith, godliness, charity, steady hope, and Christian patience: and henceforth never knowingly transgress what has been pronounced by the absolution before the face of Almighty God: in order that finally, with all thy faithful, they may become partakers of the great Supper in heaven. *Amen.*

Our Father who art in heaven, &c.

After all is finished in the pulpit, a short psalm is sung; and then the minister again is going to the altar, and shall say the following exhortation:

Dearly beloved brethren, devoutly raise your hearts to God; consider with adoration the means of grace, wherewith God in his merciful love at Jesus' altar, consoles your penitent and burthened souls. Here to-day is celebrated the Holy Communion. Here is given and taken, under bread and wine, His body and blood, in a supernatural and incomprehensible manner; according to God's own wisdom, truth, and omnipotence, who has instituted this Holy Communion. The holy apostle St. Paul, shows us how we may be able to partake of those precious gifts, when he exhorts that every one should examine himself, and then eat of this bread and drink of this cup. When we consider our crimes and sins, and when we are hungry and thirsty after righteousness and reconciliation in Christ, whereof all penitents in this communion are ensured; and when we have a constant intention hereafter to improve ourselves, to fly from sin, and amend our lives; then we have properly examined ourselves. So even has our Saviour bid us to receive this communion in remembrance of Him, that we hereby may remember His death and blood shedding, and reflect and believe that it was done for the remission of our sins. Therefore, if we with sincere, hearty repentance, and trust in our Saviour, eat of this bread and drink of this cup, with a firm belief in these words we have here heard, that Christ hath died for us, and His blood shed for our sins; then may we be certain of the pardon of our sins and saved from death, which is the reward of sin; and receive everlasting life in Christ. But he, who unworthily, with an impenitent heart, without any faith in God's promise, without charity, and without an intention to amendment, eats of this bread and drinks of this cup; he is guilty of the Lord's body and blood, and he brings on himself God's damnation; from which, God the Father, the Son, and the Holy Ghost graciously protect us. *Amen.*

Then the minister shall say or sing:

The Lord be with you.

When the minister reads, the people are silent; but if he sings, the congregation answer:

The Lord be likewise with thee.

Then the minister shall sing or read:

Lift up your hearts to God.

To which the people answer:

God lift up our hearts.

Then the minister, turned towards the altar, shall sing or read:

Our Lord Jesus Christ, on the night on which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of me. Likewise he took the cup: and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood, of the new testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

Then the minister says:

Holy, Holy, Holy, Lord God, Almighty! Heaven and earth are full of the Majesty of thy glory! Give us salvation from above. Blessed be he that cometh in the name of the Lord! Give us salvation from above!

The minister continues:

Let us pray as our Lord Jesus Christ himself has instructed us:

Our Father who art in heaven, &c.

Then the minister says:

The peace of God be with you.

Then the communicants proceed to the altar, and the congregation unite in:

O Lamb of God, who takest away the sins of the world; good Lord, deliver us.

O Lamb of God, who takest away the sins of the world; hear us, good Lord.

O Lamb of God, who takest away the sins of the world; grant us thy peace and blessing.

Then a short psalm is to be sung; during which he gives first the bread to every communicant, the minister saying to every one:

Jesus Christ, whose Body thou receivest, preserve thee unto everlasting life! *Amen.*

Then gives the cup; the minister also saying to every one:

Jesus Christ, whose blood thou receivest, preserve thee unto everlasting life! *Amen!*

When the psalm is sung, and every one has received the holy communion, the minister says:

The Lord be with you.

Let us pray and give thanks to the Lord.

We thank thee, Almighty God, who through thy Son, Jesus Christ, has instituted this Holy Communion for our comfort and salvation, and we pray thee to grant us mercy so to celebrate the memorial of Christ here on earth, that we may also be partakers of the great communion in heaven! *Amen.*

Or this:

We thank thee, Almighty God, that thou, through this precious communion, has comforted and refreshed us; and we pray thee, that it may strengthen our faith, and be for our improvement in godliness and all Christian virtues; through Jesus Christ our Lord. *Amen.*

Then the minister chants:

Give praise and thanks to the Lord! Hallelujah, Hallelujah, Hallelujah!

The congregation answer:

Praised be the Lord! Hallelujah, &c.

Or the minister says:

Give praise and thanks to the Lord.

The Lord be praised.

Lastly the minister shall say:

Bow your hearts to God, and receive the blessing:

The Lord bless you, and keep you: the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace: in the name of the Father, the Son, and the Holy Ghost. *Amen.*

After the blessing, a short psalm is to be sung.

When the Holy Communion is not celebrated, and inasmuch as every thing is concluded in the pulpit, a psalm is sung: and then the minister, from the altar, says or chants:

The Lord be with you.

When the minister reads, the people are silent; but if he chants, the congregation answer:

The Lord be likewise with thee.

Then the minister reads that prayer, which for every Sunday and Holy Day is introduced after the Gospel in the Prayer-book: and thereafter:

Give praise and thanks to the Lord, Hallelujah, &c.

The people answer:

Praised be the Lord.

Lastly the minister says:

Bow your hearts to God, and receive the blessing:

The Lord bless you, &c., &c.

The service finishes with a psalm.

☞ It is to be observed, that, when the Holy Communion is celebrated, the minister shall meet the communicants in the Church, either the day before, or generally one hour before the service begins. A psalm is sung, and the minister addresses the people with an exhortation to confession; then, all kneeling, he reads the confession, and pronounces the absolution.

* In our old Liturgy, and still in some places of the country, the people say: "And with thy Spirit."

† The Epistles and Gospels, and for the most part of the collects, are the same with those in the Liturgy of the Church in this country.

We have had the phrase referred to below, in our eye for a long time, intending to show its inconsistency and weakness. Our views, however, are so much better expressed in the following article than we could do it ourselves, that we substitute our correspondent's criticism for our own.—*Calendar.*

"*Catholic for every truth of God,*
Protestant against every error of man."

We see this curious sentence becoming a watchword and a motto; yet a worse piece of English, or a poorer piece of Rhetoric has seldom been hammered into the shape of a weapon. CATHOLIC—why the tautology of—"for every truth of God?" PROTESTANT—is this antithetic to CATHOLIC?—If there be any rhetorical beauty in the sentence it must depend upon antithesis. Is *Protestant* the antithesis of CATHOLIC? We had supposed it correlative to what was exclusively Romish. But no—it is explained to refer to *every error of man!* If so, is it not enough to say *Catholic for every truth of God?*—or simply Catholic? It appears to us as if its author was afraid of the first member of his sentence, as not sufficiently *ad vulgus*; and so adorned it with the Protestant half, which "like a wounded snake drags its slow length along." We give, as about equal to it for point and pithiness,

"STRAIGHT, *for every principle of straightness:* NOT CROOKED, *against all attempts at crookedness.*" T. A.

THE HALF OUNCE LETTER.—A writer in the Doylestown *Olive Branch* has been at great pains to ascertain how much can be transmitted for five cents. An avoirdupois half ounce is 218¼ grains. Wafers one grain. Sealing wax, usual quantity, five grains. A sheet of foolscap weighs 172 grains, letter paper, 135. Small envelopes 42 grains—large 52. You can send 300 miles a letter for 5 cents, containing, viz: the sheet of letter paper enclosing seven bank notes sealed with wax, or the letter and three bank notes in an envelope. Half a sheet of letter paper with half eagle enclosed under wax. A sheet with a dime and a half enclosed secured by wafers. One sheet of letter paper with a quarter eagle enclosed, secured by wax. A sheet of foolscap in an envelope sealed with a wafer. One and a half sheets of letter paper sealed with wax or wafer. These calculations are based upon the ordinary letter paper in use. By using very thin French paper, a greater number of sheets go to the half ounce, of course.

JUST PUBLISHED

By the General Prot. Episcopal S. S. Union,

DANIEL DANA, JR., AGENT,

THE JUVENILE REPOSITORY, Vol. IV., being a republication of a portion of Burns' (London) Juvenile Series.

Daily Exercise of Prayer, Morning and Evening, neatly printed on a card.

For sale at the Depository, 20 John st. May 17—tf

HENRY M. ONDERDONK & CO., beg leave to call attention to their stock of valuable THEOLOGICAL, CLASSICAL, SCHOOL and MISCELLANEOUS Works, which they have constantly on hand and for sale *low*. Among others will be found the following:

D'Oyle and Mant's Commentary on the Bible, 2v.
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☞ H. M. O. & Co. have all the Church papers and periodicals. Clergy and others are invited to call.

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur; there are at present some vacancies in the Day School and several in the Boarding School, both departments being entirely distinct from each other.

TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. May 31—3mis

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

REPRINT OF THE EARLY PRAYER BOOKS.

D. APPLETON & Co. have just imported.

THE BOOKS OF COMMON PRAYER, comprising, 1. The First Book of Edward VI. dated 1549. 2. The Second Book of Edward VI. dated 1552. 3. The First Book of Queen Elizabeth, 1559. 4. King James Book as settled at Hampton Court, 1604. 5. The Scotch Book of Charles I., 1637. 6. King Charles the Second's Book, as settled after the Savoy Conference, 1662. The six volumes—price $100.

The above choice set is printed in folio size, in black letter, in exact imitation of the original edition. Their importance and value is well known. It is a remarkable fact that in no public or private library can the whole of these editions be found together. A limited number of this revision has been printed, all of which are subscribed for. The binding is in vellum, of the style of the periods. June 14

A CHOIR of 4, 8 or 12 persons, accustomed to sing together, and familiar with the Church Service, together with an accomplished organist, would be glad to make an engagement. References given. Apply at this office. June 14—3t$

FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. PRINCIPAL.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

FROM the *Norfolk (Va.) Courier.*—"The New Organ lately erected in our city by Mr. GEORGE JARDINE, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.

☞ Large, full toned, and most effective Church Organs, from $300 upwards. Organ Manufactory, 83 Anthony street, New York. May 3.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

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November 9—tf

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